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MEMORABLE PROVIDENCES,

Relating to

VVITCHCRAFTS and POSSESSIONS:

A Faithful Account of many Wonderful and Surprising Things, that have befallen ſeveral *Bewitched* and *Poſſeſſed* Perſons in *New-England.*

Particularly, a NARRATIVE of the marvellous *Trouble* and *Relief*, Experienced by a pious Family in *Boſton*, very lately and ſadly moleſted with Evil SPIRITS.

Whereunto is added,

A Diſcourſe delivered unto a Congregation in *Boſton*, on the Occaſion of that *Illuſtrious Providence.*

As alſo, A Diſcourſe delivered unto the ſame Congregation; on the occaſion of an horrible *Self-Murder* Committed in the Town.

With an Appendix, in vindication of a Chapter in a late Book of Remarkable Providences, from the Calumnies of a Quaker at *Pen-ſilvania.*

Written by Cotton Mather, *Miniſter of the Goſpel.*

And Recommended by the Miniſters of *Boſton* and *Charleſton.*

...ted at *Boſton* in *New-England*, and Re-print...
...gh by the Heirs and Succeſſors of A...
...ſon Printer to His moſt Excellent...
...ſty, *Anno* DOM. 1697.

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To the Honourable WAIT VVINTHROP *Esq;*

Sr. BY the ſpecial Diſpoſal and Providence of the Almighty God, there now comes abroad into the world, a little Hiſtory of ſeveral very aſtoniſhing *Witchcrafts* and *Poſſeſſions*, which partly my own *Ocular Obſervation*, and partly my *undoubted Information*, hath enabled me to offer unto the publick Notice of my Neighbours. It muſt be the *Subject*, and not the *Manner* or the *Author* of this Writing, that has made any people deſire its Publication; For there are ſuch obvious *Defects* in *Both*, as would render me very unreaſonable, if I ſhould wish about *This* or *Any* Compoſure of mine, *O that it were printed in a Book!* But tho' there want not *Faults* in the Diſcourſe, to give me Diſcontent enough, my Diſpleaſure at *them* will be recompenſed by the Satisfaction I take in my *Dedication* of it; which I now, no leſs *properly* than *cheerfully* make unto Your Self; whom I reckon among the *Beſt* of my *Friends*, and the *Ableſt* of my *Readers*. Your *Knowledge* has *Qualified* You to make thoſe Reflections on the following Relations, which *few* can *Think*, and 'tis not *fit* that *all* ſhould *See*, How far the *Platonic Notions* of *Damons* which were, it may be, much more eſpouſed by thoſe *primitive* Chriſtians and Scholars that we call *The Fathers*, than they ſeem countenanced in the enſuing *Narratives*; are to be allowed by a ſerious man, your *Scriptural Divinity*, joyn'd with Your moſt *Rational Philoſophy*, will help You to judge at an *uncommon* rate. Had I on the Occaſion before me handled the *Doctrine of Dæmons*, or lanched forth into Speculations about *magical Myſteries*, I might have made ſome Oſtentation, that I have *read* ſomething and *thought* a little in my time, but it would neither have been *Convenient* for *me*, nor *profitable* for thoſe *plain Folks*, whoſe *Edification* I have all along aimed at. I have therefore here but *briefly toucht* every thing with an *American Pen*; a Pen which your *Deſert* likewiſe has further *Entitled* You to the utmoſt Expreſſions of Reſpect and Honour [illegible]. Though I have no *Commiſſion*, yet I am ſure I ſhal meet with no *Condemnation*, if I here publickly *wish you all manner of Happineſs* in the Name *of the great Multitudes whom you have laid under ſingular Obligations*. Wherefore *in the name* of the many hundreds of people, whom your *charitable* and *skilful* Hands have moſt *freely* diſpenſed your no leſs *generous* than *ſecret* Medicines to; and in the name of Your *whole Country*, which hath long had cauſe to believe that you will ſucceed Your Honourable *Father* and *Grandfather*, in ſucceſſful Endeavours for our Welfare: I ſay, In their Name, I now do wish you all the *Proſperity* of them that love *Jeruſalem*. And whereas it hath been ſometimes obſerved, That *the Genius of an Author is commonly* Diſcovered in the Dedicatory Epiſtle, I ſhall be content if this *Dedicatory Epiſtle* of mine, have now *diſcovered* me to be,

(Sir) Your ſincere and very humble Servant.

To the Reader.

THE old Hereſie of the ſenſual Sadducees, *denying the Being of Angels either good or evil, died not with them; nor will it, whiles men (abandoning both Faith and Reaſon) count it their wiſdom to credit nothing but what they ſee and feel. How much this fond opinion has gotten ground in this debauched Age is awfully obſervable; and what a dangerous ſtroak it gives to ſettle men in Atheiſm, is not hard to diſcern. God is therefore pleaſed (beſides the witneſs born to this Truth in Sacred Writ) to ſuffer* Devils *ſometimes to do ſuch things in the world as ſhall ſtop the mouth of gain-ſayers, and extort a Confeſſion from them.*

It has alſo been made a doubt by ſome, whether there are any ſuch things as Witches, *i. e.* Such as by Contract or Explicit Covenant with the Devil, improve, or rather are improved by him to the doing of things ſtrange in themſelves, and beſides their natural Courſe. *But (beſides that the* Word of God *aſſures us that there have been ſuch, and gives order about them) no Age paſſes without ſome apparent* Demonſtration *of it. For, Though it be folly to impute every dubious Accident, or unwonted Effect of Providence, to* Witchcraft; *yet there are ſome things which cannot be excepted againſt, but muſt be aſcribed hitherto.*

Angels *and* Men *not being made for civil Converſe together in this world; and all* Communion *with* Devils *being interdicted us; their Nature alſo being ſpiritual, and the Word of God having ſaid ſo little in that particular concerning their way of Acting; hence it is that we can diſcloſe but a little of thoſe Myſteries of Darkneſs; all reports that are from themſelves, or their Inſtruments, being to be eſteemed as Illuſions, or at leaſt covered with Deceit, filled with the Impoſtures of the Father of Lies; and the effects which come under our conſideration being Myſterious, rather Poſing than Informing us.*

The Secrets alſo of God's Providence, in permitting Satan and his Inſtruments to moleſt His Children, not in their Eſtates only, but in their Perſons and their Poſterity too, are part of His Judgments that are unſearchable, and His Ways that are paſt finding out; *only this we have good Aſſurance for, that they are among the* All things that work together for their good. *Their Graces are hereby tried, their Uprightneſs is made known, their Faith and Patience have their perfect work.*

Among the many Inſtances that have been of this kind, That which is Recorded in this Narrative, is worthy to be commended to the Notice of Mankind. It being a thing in it ſelf full of Memorable Paſſages, and faithfully Recorded according to the Truth in Matter of Fact, ſcarce any Inſtance being aſſerted in it, but what hath the Evi-

dence of many credible Witneſſes, did need require. Among others who had frequent Occaſions to obſerve theſe things, the Reverend Author of this ſhort Hiſtory, was ſpirited to be more than ordinarily engaged in attending, and making particular Remarks upon the ſeveral Paſſages occurring therein; and hath accordingly written very little beſides what himſelf was an Eye-witneſs of, together with others; and the reſt was gathered up with much Accuracy and Caution.

It is needleſs for us to inſiſt upon the Commendation either of the Author or the Work; the former is known in the Churches, the latter will ſpeak ſufficiently for it ſelf. All that we ſhall offer to ſtay the Reader from paſſing over to ſatisfie himſelf in that which follows, is only thus much, Viz. That the following Account will afford to him that ſhall read with Obſervation, a further clear Confirmation, That, There is both a GOD, and a Devil, and Witchcraft: *That,* There is no outward Affliction, but what God may (and ſometimes doth) permit Satan to trouble His People withal: *That,* The Malice of Satan and his Inſtruments, is very great againſt the Children of God: *That,* The cleareſt Goſpel-Light ſhining in a place, will not keep ſome from entring Hellish Contracts with Infernal Spirits: *That,* Prayer is a powerful and effectual Remedy againſt the Malicious Practices of Devils, and thoſe in Covenant with them: *That,* They who will obtain ſuch Mercies of God, muſt pray unto Perſeverance: *That,* God often gives to His People ſome apparent encouragements to their Faith in Prayer, though He does not preſently perfect the Deliverance ſought for: *That,* God's Grace is able to ſupport His Children, and preſerve their Grace firm, under ſoreſt and Continuing Troubles: *That,* Thoſe who refuſe the Temptation to uſe Doubtful or Diabolical Courſes, to get the Aſſaults of the Devil and his Agents removed; Chooſing to Recommend all to God, and rather to endure Affliction, than to have it removed to His Diſhonour, and the wounding of their own Conſciences, never had cauſe to repent of it in the end.

And if theſe Obſervations, together with the ſolemn Improvement made of this ſtupend Providence, in the pertinent and Judicious Sermons annexed, may but obtain a due Impreſſion on the hearts of ſuch as ſhall peruſe them, whether young or old; as therein will be their profit, ſo ſhall their Labour turn to the Praiſe of God, fully ſatisfie the Author for all his Care and Induſtry, and anſwer his ſincere Aims: For which good Succeſs we Commend it to the Bleſſing of God, to be followed with the importunate Prayers of us, who have been Eye and Ear-witneſſes of many of the moſt conſiderable things Related in the enſuing Narrative.

Charles Morton,
James Allen.
Joshua Moodey.
Samuel Willard.

The Introduction.

IT was once the miſtake of one gone to the *Congregation of the Dead* concerning the Survivers, *If one went unto them from the dead, they will repent.* The bleſſed God hath made ſome to *come from the Damned*, for the *Conviction* (may it alſo be for the *Converſion*) of us that are yet alive. The *Devils* themſelves are by Compulſion come to confute the *Atheiſm* and *Sadduciſm*, and to reprove the madneſs of *ungodly men*. Thoſe condemned priſoners of our *Atmoſphere*, have not really ſent *Letters* of *Thanks* from *Hell*, to thoſe that are on *Earth*, promoting of their Intereſt; yet they have been forced, as of old, *To confeſs that Jeſus was the Holy One of God*, ſo of late, *to declare that Sin and Vice are the things which they are delighted in.* But ſhould one of thoſe hideous *Wights* appear viſibly with fiery chains upon him, and utter audibly his Roarings and his Warnings in one of our *Congregations*, it would not produce new *Hearts* in thoſe whom the *Scripture* hath lled in our *Miniſtry* do not affect. However it becomes the *Embaſſadors of the Lord Jeſus* to leave no ſtroke untouch'd that may conduce to bring men from the power of *Satan* unto *God*; and for this cauſe it is, that I have permitted the enſuing *Hiſtories* to be published. They contain Things of undoubted Certainty, and they ſuggeſt Things of Importance unconceivable. Indeed they are only one Head of Collections which in my little time of Obſervation I have made of Memorable Providences, with Reflections thereupon to be reſerved among other effects of my Diverſion from my more ſtated and more weary Studies. But I can with a Contentment beyond meer Patience, give theſe reſcinded Sheets unto the Stationer, when I ſee what pains Mr. *Baxter*, Mr. *Glanvil*, Dr. *More*, and ſeveral other great Names have taken to publiſh Hiſtories of *Witchcrafts* and *Poſſeſſions* unto the world. I ſaid, Let me alſo run after them; and this with the more Alacrity, becauſe I have tidings ready. Go then my little Book, as a Lackey to the more elaborate Eſſayes of thoſe learned men. Go tell Mankind, that there are *Devils* and *Witches*; and that tho' thoſe *night-birds* leaſt appear where the *Day-light* of the Goſpel comes, yet *New-England* has had Examples of their Exiſtence and Operation; and that not only the *Wigwams* of *Indians*, where the Pagan *Powaws* often raiſe their maſters, in the ſhapes of *Bears* and *Snakes* and *Fires*, but the Houſes of Chriſtians, where our God has had His conſtant *Worſhip*, have undergone the Annoyance of Evil *Spirits*. Go tell the world, what Prayers can do beyond all *Devils* and *Witches*, and what it is that theſe *Monſters* love to do; and though the *Damons* in the Audience of ſeveral ſtanders-by threaten much *Diſgrace* to thy Author, if he let thee come abroad, yet venture That; and in this way ſeek a juſt Revenge on Them for the Diſturbance they have given to ſuch as *have called on the Name of GOD.*

Witchcraft

Witchrafts and *Poſſeſſions.*

The *Firſt* EXAMPLE.

§. 1. THere dwells at this time, in the South part of *Boſton*, a ſober and pious man, whoſe Name is *John Goodwin*, whoſe Trade is that of a Maſon, and whoſe Wife (to which a Good Report gives a ſhare with him in all the Characters of Vertue) has made him the Father of ſix (now living) Children. Of theſe Children, all but the Eldeſt, who works with his Father at his Calling, and the Youngeſt, who lives yet upon the Breaſt of its Mother, have laboured under the direful effects of a (no leſs palpable than) ſtupendious *WITCHCRAFT*. Indeed that exempted Son had alſo, as was thought, ſome lighter Touches of it, in unaccountable Stabbs and Pains now and then upon him; as indeed every perſon in the Family at ſome time or other had, except the Godly Father, and the Sucking Infant, who never felt any Impreſſions of it. But theſe four Children mentioned, were handled in ſo ſad and ſtrange a manner, as has given matter of Diſcourſe and Wonder to all the Countrey, and of Hiſtory not unworthy to be conſidered by more than all the ſerious or the curious Readers in this *New-Engliſh* World.

§. 2. The four Children (whereof the Eldeſt was about Thirteen, and the Youngeſt was perhaps about a third part ſo many Years of Age) had enjoy'd a Religious Education, and anſwered it with a very towardly Ingenuity. They had an obſervable Affection unto Divine and Sacred things; and thoſe of them that were capable of it, ſeem'd to have ſuch a Reſentment of their eternal Concernments, as is not altogether uſual. Their

Parents alſo kept them to a continual Employment, which did more than deliver them from the Temptations of Idleneſs, and as young as they were, they took a delight in it, it may be as much as they ſhould have done. In a word, Such was the whole Temper and Carriage of the Children, that there cannot eaſily be any thing more unreaſonable, than to imagine that a Deſign to Diſſemble could cauſe them to fall into any of their odd Fits; though there ſhould not have happened, as there did, a thouſand Things, wherein it was perfectly impoſſible for any Diſſimulation of theirs to produce what Scores of Spectators were amazed at.

§. 3. About *Midſummer*, in the year 1688, the Eldeſt of theſe Children, who is a Daughter, ſaw cauſe to examine their Waſher-woman, upon their miſſing of ſome Linnen, which 'twas fear'd ſhe had ſtollen from them; and of what uſe this Linnen might be to ſerve the Witchcraft intended, the Theef's Tempter knows! This Laundreſs was the Daughter of an Ignorant and a Scandalous old Woman in the Neighbourhood; whoſe miſerable Husband before he died, had ſometimes complained of her, that ſhe was undoubtedly a Witch, and that whenever his Head was laid, ſhe would quickly arrive unto the puniſhments due to ſuch a one. This Woman in her Daughters Defence beſtow'd very bad Language upon the Girl that put her to the Queſtion; immediatly upon which, the poor Child became variouſly indiſpoſed in her health, and viſited with ſtrange Fits, beyond thoſe that attend an *Epilepſy*, or a *Catalepſy*, or thoſe that they call *The Diſeaſes of Aſtoniſhment*.

§. 4. It was not long before one of her Siſters, and two of her Brothers, were ſeized, in Order one after another, with Affects like thoſe that moleſted her. Within a few Weeks, they were all four tortured every where in a manner ſo very grievous, that it would have broke an heart of ſtone to have ſeen their Agonies. Skilful Phyſicians were conſulted for their Help, and particularly our Worthy and Prudent Friend Doctor

ctor *Thomas Oakes*, who found himſelf ſo affronted by the Diſtempers of the Children, that he concluded nothing but an Helliſh Witchcraft could be the Original of theſe Maladies. And that which yet more confirmed ſuch Apprehenſion was, That for one good while, the Children were tormented juſt in the ſame part of their bodies all at the ſame time together; and though they ſaw and heard not one anothers Complaints, though likewiſe their Pains and Sprains were ſwift like Lightening, yet when (ſuppoſe) the Neck, or the Hand, or the Back of one was Rackt, ſo it was at that inſtant with the other too.

§. 5. Their variety of their Tortures increaſed continually: and though about Nine or Ten at Night they always had a Releaſe from their miſeries, and ate and ſlept all night for the moſt part indifferently well, yet in the day time they were handled with ſo many ſorts of Ails, that it would require of us almoſt as much time to Relate them all, as it did of them to Endure them. Sometimes they would be Deaf, ſometimes Dumb, and ſometimes Blind, and often, all this at once. One while their Tongues would be drawn down their Throats; another while they would be pull'd out upon their Chins, to a prodigious length. They would have their Mouths opened unto ſuch a Wideneſs, that their Jaws went out of joynt; and anon they would clap together again with a Force like that of a ſtrong Spring-Lock. The ſame would happen to their Shoulder-Blades, and their Elbows, and Hand-wriſts, and ſeveral of their joynts They would at times ly in a benummed condition; & be drawn together as thoſe that are ty'd Neck and Heels; and preſently be ſtretched out, yea, drawn backwards, to ſuch a degree that it was fear'd the very skin of their Bellies would have crack'd. They would make moſt piteous out-cries, that they were cut with Knives, and ſtruck with Blows that they could not bear. Their Necks would be broken, ſo that their Neck-bone would ſeem diſſolved unto them that felt after it; and yet on

the ſudden, it would become again ſo ſtiff that there was no ſtirring of their Heads; yea, their Heads would be twiſted almoſt round; and if main Force at any time obſtructed a dangerous motion which they ſeem'd to be upon, they would roar exceedingly. Thus they lay ſome Weeks moſt pitiful Spectacles; and this while as a further Demonſtration of Witchcraft in theſe horrid Effects, when I went to Prayer by one of them, that was very deſirous to hear what I ſaid, the Child utterly loſt her Hearing till our Prayer was over.

§. 6. It was a Religious Family that theſe Afflictions happened unto; and none but a Religious Contrivance to obtain Relief, would have been welcome to them. Many ſuperſtitious Propoſals were made unto them, by perſons that were I know not who, nor what, with Arguments fetcht from I know not how much Neceſſity and Experience; but the diſtreſſed Parents rejected all ſuch counſels, with a gracious Reſolution, to oppoſe Devils with no other Weapons but Prayers and Tears, unto Him that has the Chaining of them; and to try firſt whether Graces were not the beſt things to encounter Witchcrafts with. Accordingly they requeſted the four Miniſters of *Boſton*, with the Miniſter of *Charlſtown* to keep a Day of Prayer at their thus Haunted Houſe; which they did in the Company of ſome Devout People there. Immediatly upon this Day, the Youngeſt of the four Children was delivered, and never felt any trouble as afore. But there was yet a greater Effect of theſe our Applications unto our GOD!

§. 7. The Report of the Calamities of the Family for which we were thus concerned, arrived now unto the Ears of the Magiſtrats, who preſently and prudently apply'd themſelves, with a juſt vigour, to enquire into the Story. The Father of the Children complained of his Neighbour, the ſuſpected ill Woman, whoſe Name was *Glover*; and ſhe being ſent for by the Juſtices, gave ſuch a wretched Account of her ſelf, that they ſaw cauſe to commit her unto the Gaolers Cuſtody. *Good-*

win

wife had no proof that could have done her any Hurt; but the Hag had not power to deny her intereſt in the Enchantment of the Children; and when ſhe was asked, *Whether ſhe believed there was a God?* her Anſwer was too blaſphemous and horrible for any Pen of mine to mention. An Experiment was made, Whether ſhe could recite the Lords Prayer; and it was found, that though clauſe after Clauſe was moſt carefully repeated unto her, yet when ſhe ſaid it after them that prompted her, ſhe could not poſſibly avoid making Nonſenſe of it, with ſome ridiculous Depravations. This Experiment I had the curioſity ſince to ſee made upon two more, & it had the ſame Event. Upon the Commitment of this extraordinary Woman, all the Children had ſome preſent eaſe; until one (related unto her) accidentally meeting one or two of them, etertain'd them with her Bleſſing, that is, Railing; upon which three of them fell ill again, as they were before.

§. 8. It was not long before the Witch thus in the Trap, was brought upon her Tryal; at which, thro' the Efficacy of a Charm, I ſuppoſe, uſed upon her by one or ſome of her Crew, the Court could receive Anſwers from her in none but the *Iriſh*, which was her Native Language; although ſhe underſtood the *Engliſh* very well, and had accuſtomed her whole Family to none but that Language in her former Converſation; and therefore the Communication between the Bench and the Bar, was now chiefly convey'd by two honeſt and faithful men that were Interpreters. It was long before ſhe could with any direct Anſwers plead unto her Indictment; and when ſhe did plead, it was with Confeſſion rather than Denial of her Guilt. Order was given to ſearch the old Womans Houſe, from whence there were brought into the Court, ſeveral ſmall Images, or Puppets, or Babies, made of Raggs, and ſtuff'd with Goats hair, and other ſuch Ingredients. When theſe were produced, the vile Woman acknowledged that her way to torment the Objects of her Malice, was

by wetting of her Finger with her Spittle, and ſtroaking of thoſe little Images, The abuſed Children were then preſent, and the Woman ſtill kept ſtooping and ſhrinking as one that was almoſt preſt to Death with a mighty Weight upon her, But one of the Images being brought unto her, immediatly ſhe ſtarted up after an odd manner, and took it into her Hand; but ſhe had no ſooner taken it, than one of the Children fell into ſad fits, before the whole Aſſembly. This the Judges had their juſt Apprehenſions at; & carefully cauſing the Repetition of the Experiment, found again the ſame event of it. They asked her whether ſhe had any to ſtand by her: She replied, ſhe had; and looking very pertly in the Air, ſh[illegible]dded, No, he's gone, And ſhe then confeſſed, [illegible]e had one who was her Prince, with whom ſh[illegible]ained, I know not what Communion. For whi[illegible]e the night after, ſhe was heard expoſtulating with a *Devil*, for his thus deſerting her; telling him that, becauſe he had ſerved her ſo baſely and falſly ſhe had confeſſed all. However to make all clear, The Court appointed five or ſix *Phyſicians*, one evening to examine her very ſtrictly, whether ſhe were not craz'd in her Intellectuals, and had not procured to her ſelf by Folly and Madneſs the Reputation of a *Witch*. Diverſe hours did they ſpend with her; and in all that while no Diſcourſe came from her, but what was pertinent and agreeable: particularly, when they asked her, What ſhe thought would become of her ſoul? ſhe replyed, *you ask me a very ſolemn Queſtion, and I cannot well tell what to ſay to it.* She own'd her ſelf a *Roman Catholick*, and could recite her *Pater Noſter* in Latine very readily; but there was one Clauſe or two always too hard for her, whereof ſhe ſaid, *She could not repeat it, if ſhe might have all the world.* In the up-ſhot, the Doctors returned her *Compos Mentis*; and Sentence of Death was paſſ'd upon her.

§ 9. Diverſe days were paſſed between her being *Arraigned* and *Condemned*, In this time one of her Neighbours

bours had been giving in her Teſtimony of what another of her Neighbours had upon her Death related concerning her. It ſeems one *Howen* about Six years before, had been cruelly bewitched to Death; but before ſhe died, ſhe called one *Hughs* unto her, Telling her that ſhe laid her Death to the charge of *Glover*; That ſhe had ſeen *Glover* ſometimes come down her Chimney; That ſhe ſhould remember *this*, for within Six years ſhe might have Occaſion to declare it. This *Hughs* now preparing her Teſtimony, immediatly one of her Children, a fine Boy, well grown towards Youth, was taken ill, juſt in the ſame woful and ſurpriſing manner that *Goodwins* children were. One night particularly, The Boy ſaid he ſaw a Black thing with a Blue Cap in the Room, tormenting of him; and he complained moſt bitterly of a Hand put into the Bed, to pull out his Bowels. The next day the mother of the Boy went unto *Glover*, in the Priſon, & asked her, Why ſhe tortured her poor Lad at ſuch a wicked rate? This Witch replied, that ſhe did it becauſe of wrong done to her ſelf and her Daughter. *Hughs* denied (as well ſhe might) that ſhe had done her any wrong. Well then, ſays *Glover*, Let me ſee your child and he ſhal be well again. *Glover* went on, and told her of her own accord, I was at your Houſe laſt night. Says *Hughs*, in what ſhape? Says *Glover*, As a black thing with a blue Cap. Says *Hughs*, What did you do there? Says *Glover*, with my Hand in the Bed I tryed to pull out the Boyes Bowels, but I could not. They parted; but the next day *Hughs* appearing at Court, had her Boy with her; and *Glover* paſſing by the Boy, expreſſed her good wiſhes for him; tho' I ſuppoſe, his Parent had no deſign of any mighty Reſpect unto the *Hag*, by having him with her there. But the Boy had no more Indiſpoſitions after the Condemnation of the Woman.

§ 9 While the miſerable old Woman was under Condemnation, I did my ſelf twice give a viſit unto her. She never denied the guilt of the *witchcraft* charg'd upon her

her; but she confessed very little about the Circumstances of her Confedracy with the *Devils*; only, she said, that she us'd to be ot meetings, which her Prince and Four more were present at. As for those Four, She told who they were; and for her Prince, her account plainly was, that he was the *Devil*. She entertained me with nothing but *Irish*, which Language I had not learning enough to understand without an Interpreter; only one time, when I was representing unto her that and how her Prince had cheated her, as her self would quickly find; she reply'd, I think in *English*, and with passion too. If it be so, I am sorry for that! I offered many Questions unto her, unto which, after long silence, she told me, She would fain give me a full Answer, but they would not give her leave. It was demanded, *They? Who is that* THEY? and she returned, that They were her Spirits, or her Saints. [for they say the same Word in *Irish* signifies both] And at another time, she included her two Mistresses, as she call'd them in that [They] but when it was enquired, who these two were, she fell into a Rage, and would be no more urged.

I set before her, the Necessity and Equity of her breaking her Covenant with *Hell*, and giving her self to the Lord Jesus Christ, by an everlasting Covenant; To which her Answer was, that I spake a very reasonable thing, but she could not do it. I asked her whether she would consent or desire to be pray'd for; To that she said, If Prayer would do her any good, she could pray for her self. And when it was again propounded, she said, She could not unless her spirits [or angels] would give her leave. However, against her will I pray'd with her, which if it were a Fault it was in excess of Pity. When I had done, she thanked me with many good Words; but I was no sooner out of her sight, than she took a Stone, a long & slender Stone, and with her Finger & Spittle fell to tormenting it; though whom or what she meant, I had the mercy never to understand.

§. 11. When this *Witch* was going to her Execution, she

ſhe ſaid, the Children ſhould not be relieved by Death, for others had a hand in it as well as She; and ſhe named one among the reſt, whom it might have been thought Natural Affection would have adviſed the Concealing of. It came to paſs accordingly, That the three Children continued in their Furnace as before, and it grew rather ſeven times hotter than it was. All their former Ails purſued them ſtill, with an addition of ('tis not eaſie to tell how many) more, but ſuch as gave more ſenſible Demonſtrations of an Enchantment growing very far towards a *Poſſeſſion* by evil Spirits.

§. 12. The Children in their Fits would ſtill cry out upon [They] and [Them] as the Authors of all their Harm; but who that [They] and [Them were] they were not able to declare At laſt, the Boy obtained at ſome times, a ſight of ſome ſhapes in the Room. There were three or four of 'em, the names of which the Child would pretend at certain ſeaſons to tell; only the name of one, who was counted a *Sager Hag* than the reſt, he ſtill ſo ſtammered at, that he was put upon ſome *Periphraſis* in deſcribing her. A Blow at the place where the Boy beheld the Spectre was always felt by the Boy himſelf in the part of his Body that anſwered what might be ſtricken at; and this tho' his Back were turn'd; which was once and again ſo exactly tried, that there could be no Colluſion in the Buſineſs. But as a Blow at the Apparition always hurt him, ſo it always help't him too; for after the Agonies, which a Puſh or Stab of that had put him to, were over, (as in a minut or 2 they would be) the Boy would have a reſpite from his Fits a conſiderable while, and the Hobgoblins diſappear. It is very credibly reported that a wound was this way given to an Obnoxious Woman in the Town; whoſe name I will not expoſe: for we ſhould be tender in ſuch Relations, leſt we wrong the Reputation of the Innocent, by ſtories not enough enquired into.

§. 13. The Fits of the Children yet more arriv'd unto ſuch Motions as were beyond the Efficacy of any natural

ural Diſtemper in the world. They would bark at one another like Dogs, and again purr like ſo many Cats. They would ſometimes complain that they were in a Red-hot Oven, ſweating and panting at the ſame time unreaſonably: Anon they would ſay, Cold water was thrown upon them, at which they would ſhiver very much. They would cry out of diſmal Blows with great Cudgels laid upon them; and tho' we ſaw no Cudgels nor Blows, yet we could ſee the Marks left by them in Red Strakes upon their Bodies afterward. And one of them would be roaſted on an inviſible Spit, run into his Mouth, and out at his Foot, he lying and rolling, and groaning as if he had been ſo in the moſt ſenſible manner in the world; and then he would ſhriek, that Knives were cutting of him. Sometimes alſo he would have his head ſo forcibly, tho not viſibly nail'd unto the Floor that it was as much as a ſtrong man could do to pull it up. One while they they would all be ſo Limber, that is was judg'd every Bone of them could be bent. Another while they would be ſo ſtiff, that not a Joint of them could be ſtirr'd. They would ſometimes be as though they were mad, and then they would climb over high Fences, beyond the Imagination of them that lookt after them. Yea, they would fly like Geeſe; and be carried with an incredible Swiftneſs thro the Air, having but juſt their Toes now and then upon the ground, and their Arms waved like the Wings of a Bird. One of them, in the Houſe of a kind Neighbour and Gentleman (Mr. *Willis*) flew the length of the Room, about 20 Foot, and flew juſt into an Infants high armed Chair; (as 'tis affirmed) none ſeeing her Feet all the way touch the Floor.

§. 14. Many wáys did the *Devils* take to make the Children do miſchief both to themſelves and others; but through the ſingular Providence of God, they alway; fail'd in the attempts. For they could never eſſay the doing of any harm, unleſs there were ſome body at hand that might prevent it; and ſeldome without firſt

ſhricking

ſhrieking out, *They ſay, I muſt do ſuch a thing*! Diverſe times they went to ſtrike furious Blows at their tendereſt and deareſt Friends, or to ſling them down ſtairs when they had them at the Top, but the warnings from the mouths of the Children themſelves, would ſtill anticipate what the Devils did intend. They diverſe times were very near Burning or Drowning of themſelves, but the Children themſelves by their own pitiful and ſeaſonable cryes for help, ſtill procured their Deliverance: Which made me to conſider, whether the little Ones had not their Angels, in the plain ſenſe of our Saviours Intimation. Sometimes, when they were tying their own Neck-clothes, their compelled hands miſerably ſtrangled themſelves, till perhaps, the ſtanders by gave ſome Relief unto them. But if any ſmall miſchief happned to be done where they were, as the tearing or dirtying of a Garment; the falling of a Cup, the breaking of a Glaſs, or the like; they would rejoyce extreamly and fall into a pleaſure or laughter very extraordinary All which things compared with the temper of the children, when they are themſelves, may ſuggeſt ſome ve[illegible]ld peculiar thoughts unto us.

§. 15. They were not in a conſtant torture for ſome Weeks, but were a little quiet, unleſs upon ſome incidental provocations; upon which the *Devils* would handle them like Tigres, and wound them in a manner very horribly. Particularly, upon the leaſt Reproof of their Parents for any unfit thing they ſaid or did, moſt grievous woful heart-breaking Agonies would they fall into. If any uſeful thing were to be done to them, or by them, they would have all ſorts of troubles fall upon them. It would ſometimes coſt one of them an hour or two to be undreſt in the evening, or dreſt in the morning. For if one went to unty a ſtring, or undo a Button about them, or the contrary; they would be twiſted into ſuch poſtures as made the thing impoſſible. And at whiles, they would be ſo managed in their Beds, that no Bed-clothes could for an hour or two be laid upon them; nor could they

they go to wash their Hands, without having them clasp't so odly together, there was no doing of it. But when their Friends were near tired with Waiting, anon they might do what they would unto them. Whatever work they were bid to do, they would be so snap't in the member which was to do it, that they with grief still desisted from it. If one ordered them to rub a clean Table, they were able to do it without any disturbance; if to rub a dirty Table, presently they would with many torments be made uncapable. And sometimes, tho but seldome, they were kept from eating their meals, by having their Teeth set, when they carried any thing unto their Mouths.

§. 16. But nothing in the world would so discompose them as a Religious Exercise. If there were any discourse of God, or Christ, or any of the things which are not seen and are eternal, they would be cast into intollerable *Anguishes*. Once, those two worthy Ministers Mr. *Fisk* and Mr. *Thatcher*, bestowing some gracious Counsels on the Boy, whom they then found at a th[illegible] Labours house, he immediatly lost his Hearing, so that he heard not one word, but just the last word of all they said. Much more, All Praying to God, and reading of his Word, would occasion a very terrible vexation to them: they would then stop their own Ears with their own Hands; and roar, and shriek, and holla, to drown the Voice of the Devotion. Yea, if any one in the Room took up a Bible to look into it, tho the Children could see nothing of it, as being in a croud of Spectators, or having their Faces another way, yet would they be in wonderful Miseries, till the Bible were laid aside. In short, No good thing must then be endured near those Children, Which (while they are themselves) do love every good thing in a measure that proclaims in them the fear of God.

§. 17. My Employments were such, that I could not visit this afflicted Family so often as I would; Wherefore that I might show them what kindness I could, as also

alſo that I might have a full Opportunity to obſerve the extraordinary Circumſtances of the Children, and that I might be furniſhed with Evidence and Argument as a Critical Eye-Witneſs to confute the Saduciſm of this debauched Age; I took the Eldeſt of them home to my Houſe The young Woman continued well at our houſe for diverſe days, and applyed her ſelf to ſuch Actions not only of Induſtry, but of Piety, as ſhe had been no ſtranger to. But on the twentieth of *November* in the Fore-noon, ſhe cryed out, *Ah, They have found me out! I thought it would be ſo!* and immediatly ſhe fell into her fits again. I ſhal now confine my Story chiefly to Her, from whoſe Caſe the Reader may ſhape ſome Conjecture at the Accidents of the Reſt.

§. 18. Variety of Tortures now ſeiz'd upon the Girl; in which beſides the fore-mentioned Ails returning upon her, ſhe often would cough up a Ball as big as a ſmall Egg, into the ſide of her Wind-pipe, that would near chook her, till by Stroking and by Drinking it was carried down again. At the beginning of her Fits uſually ſhe kept odly looking up the Chimney, but could not ſay what ſhe ſaw. When I bade her Cry to the Lord Jeſus for Help, her Teeth were inſtantly ſet; upon which I added, Yet, Child, Look unto Him, and then her Eyes were preſently pulled into her head, ſo far, that one might have fear'd ſhe ſhould never have uſ'd them more. When I prayed in the Room, firſt her Arms were with a ſtrong, though not ſeen Force clapt upon her Ears; and when her hands were with violence pull'd away, ſhe cryed out, [They] make ſuch a noiſe, I cannot hear a word! She likewiſe complain'd, that Goodly *Glover's* Chain was upon her Leg, and when ſhe eſſay'd to go, her Poſtures were exactly ſuch as the Chained Witch had before ſhe died. But the manner ſtill was, that her Tortures in a ſmall while would paſs over, and Frolicks ſucceed; in which ſhe would continue many hours, nay, whole days, talking perhaps never wickedly, but always wittily beyond her ſelf;

ſelf; and at certain provocations, her Tortures would renew upon her, till we had left off to give them. But ſhe frequently told us, that if ſhe might but ſteal, or be drunk, ſhe ſhould be well immediatly.

§. 19. In her ludicrous Fits, one while ſhe would be for Flying; and ſhe would be carried hither and thither, though not long from the ground, yet ſo long as to exceed the ordinary power of Nature, in our Opinion of it: another while ſhe would be for Diving, and uſe the Actions of it towards the Floor, on which, if we had not held her, ſhe would have thrown her ſelf. Being at this exerciſe ſhe told us, That they ſaid, ſhe muſt go down to the Bottom of our Well, for there was Plate there, and they ſaid, They would bring her ſafely up again. This did ſhe tell us, though ſhe had never heard of any Plate there! and we our ſelves who had newly bought the houſe, hardly knew of any; but the former Owner of the houſe juſt then coming in, told us there had been Plate for many years at the Bottom of the Well.

She had once a great mind to have eaten a roaſted Apple, but whenever ſhe attempted to eat it, her Teeth would be ſet, and ſometimes, if ſhe went to take it up, her Arm would be made ſo ſtiff, that ſhe could not poſſibly bring her hand to her Mouth: at laſt ſhe ſaid, Now they ſay, I ſhall eat it, if I eat it quickly; and ſhe nimbly eat it all up. Moreover,

There was one very ſingular Paſſion that frequently attended her. An Inviſible Chain would be clapt about her, and ſhe, in much Pain and Fear, cry out, When [they] began to put it on. Once I did with with my own hand knock it off, as it began to be faſtned about her. But ordinarily, When it was on, ſhe'd be pull'd out of her ſeat with ſuch violence toward the Fire, that it has been as much as one or two of us could do to keep her out. Her Eyes were not brought to be perpendicular to her Feet, when ſhe roſe out of her Seat, as the Mechaniſm of a Humane Body requires in them

them that riſe, but ſhe was one dragg'd wholly by other Hands: and once, When I gave a ſtamp on the Hearth, juſt between her and the Fire, ſhe ſcream'd out, (tho I think ſhe ſaw me not) that I Jarr'd the Chain, and hurt her Back.

§. 20. While ſhe was in her Frolicks I was willing to try, Whether ſhe could read or no; and I found, not only, That if ſhe went to read the Bible, her Eyes would be ſtrangely twiſted and blinded, and her Neck preſently broken, but alſo that if any one elſe did read the Bible in the Room, though it were wholly out of her ſight, and without the leaſt voice or noiſe of it, ſhe would be caſt Into very terrible Agonies. Yet once, Falling into her Maladies a little time after ſhe had read the 59th Pſalm, I ſaid unto the ſtanders by, Poor Child! ſhe can't now read the Pſalm ſhe read a while ago, ſhe liſtened her ſelf unto ſomething that none of us could hear, and made us be ſilent for ſome few Seconds of a Minut. Whereupon ſhe ſaid, But I can read it, they ſay I ſhall! So I ſhow'd her the Pſalm, and ſhe read it all over to us. Then ſaid I, Child, ſay *Amen* to it: but that ſhe could not do. I added, Read the next: but no where elſe in the Bible could ſhe read a word. I brought her a *Quakers* Book; and that ſhe could quietly read whole pages of; only the Name of GOD and CHRIST ſhe ſtill skipt over, being unable to pronunce it, except ſometimes with ſtammering a Minut or two or more upon it. When we urged her to tell what the word was that ſhe miſſed, ſhe'd ſay, I muſt not ſpeak it; They ſay I muſt not, you know what it is, it's G and O and D; ſo ſhe'd ſpell the Name unto us. I brought her again, one that I thought was a good Book; and preſently ſhe was handled with intolerable Torments. But when *I* ſhow'd her a Jeſt Book, as, The *Oxford* Jeſts, or the *Cambrige* Jeſts, ſhe could read them without any Diſturbance, and have witty Deſcants upon them too. I entertain'd her with a Book that pretends to prove, That there are

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no Witches; and that ſhe could read very well, only the Name Devils, and Witches, could not be uttered by her without extraordinary Difficulty. I produced a Book to her that proves, That there are Witches, and that ſhe had not power to read. When I read in the Room, the Story of *Ann Cole*, in my Fathers Remarkable Providences, and came to the Exclamation which the Narrative ſays the *Dæmons* made upon her, [*Ah ſhe runs to the Rock!*] it caſt her into inexpreſſible Agonies; and ſhe'd fall into them whenever I had the Expreſſion of, *Running to the Rock*, afterwards. A *Popiſh* Book alſo ſhe could endure very well; but it would kill her to look into any Book, that (in my Opinion) it might have been profitable and edifying for her to be reading of. Theſe Experimenss were often enough repeated, and ſtill with the ſame Succeſs, before Witneſſes not a few: The good Books that were found ſo mortal to her were chiefly ſuch as lay ever at hand in the Room. One was the *Guide to Heaven from the Word*, which I had given her. Another of them was Mr. *Willard*'s little (but precious) Treatiſe of *Juſtification*. Diverſe Books publiſhed by my Father I alſo tried upon her; particularly, his *Myſtery of Chriſt*; and another ſmall Book of his about *Faith* and *Repentance*, and *the day of Judgment*.

Once being very merrily talking by a Table that had this laſt Book upon it, ſhe juſt opened the Book, and was immediatly ſtruck backwards as dead upon the floor. I hope I have not ſpoil'd the credit of the Books, By telling how much the Devils hated them. I ſhall therefore add, That my Grand-Father *Cottons* Cathechiſm called *Milk for Babes*, and *the Aſſemblies Catechiſm*, would bring hideous Convulſions on the Child if ſhe lookt into them; though ſhe had once learn't them with all the love that could be.

§. 21. I was not unſenſible that this Girls Capacity or Incapacity to read, was no Teſt for Truth to be determin'd by, and therefore I did not proceed much further in this fancyful Buſineſs, not knowing what ſnares

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the Devils might lay for us in the Trials. A few further Trials, I confeſs, I did make; but what the event of 'em was, I ſhal not relate, becauſe I would not offend. But that which moſt made me to wonder was, That one bringing to her a certain Prayer-*Book*, ſhe not only could read it very well, but alſo did read a great part of it over, and calling it her *Bible*, ſhe took in it a delight, and put on it a Reſpect more than Ordinary. If ſhe were going into her *Tortures*, at the offer of this *Book*, ſhe would come out of her Fits and read; and her Attendants were almoſt under a Temptation to uſe it as a Charm, to make and keep her quiet. Only, when ſhe came to the Lords Prayer, (now and then occurring in this *Book*) ſhe would have her Eyes put out, ſo that ſhe muſt turn over a new leaf, and then ſhe could read again. Whereas alſo there are Scriptures in that *Book*, ſhe could read them there, but if I ſhow'd her the very ſame Scriptures in the *Bible*, ſhe ſhould ſooner die than read them. And ſhe was likewiſe made unable to read the Pſalms in an ancient metre, which this Prayer-book had in the ſame volumn with it. There were, I think I may ſay, no leſs than Multitudes of Witneſſes, to this odd thing; and I ſhould not have been a faithful and honeſt Hiſtorian, if I had withheld from the World this part of my Hiſtory: *But* I make no Reflections on it. Thoſe inconſiderable men that are provocked at it (if any ſhall be of ſo little Senſe as to be provocked) muſt be angry at the Devils, and not at me; their Malice, and not my Writing, deſerves the *Blame* of any Aſperſion which a true Hiſtory, may ſeem to caſt on a *Book* that ſome have enough manifeſted their Concerment for.

§. 22. There was another moſt unaccountable Circumſtance which now attended her; and until ſhe came to our Houſe, I think ſhe never had Experience of it. Ever now and then, an Inviſible Horſe would be brought into her, by thoſe whom ſhe only called, them,, and, her Company: upon the Approach of which, her eyes would

would be ſtill cloſed up; for (ſaid ſhe) they ſay, I am a Tell-Tale, and therefore they will not let me ſee them. Upon this ſhe would give a Spring as one mounting an Horſe, and Settling her ſelf in a Riding-Poſture, ſhe would in her Chair be agitated as one ſometimes Ambleing, ſometimes Trotting, and ſometimes Galloping very furiouſly. In theſe motions we could not percive that ſhe was ſtirred by the ſtreſs of her feet, upon the ground; for often ſhe toucht it not; but ſhe moſtly continued in her Chair, though ſometimes in her hard Trott we doubted ſhe would have been toſſed over the Back of it. Once being angry at his Dullneſs, when ſhe ſaid, ſhe would cut off his head if ſhe had a knife, I gave her my Sheath, wherewith ſhe ſuddenly gaver her ſelf a ſtroke on the Neck, but complain'd, it would not cut. When ſhe had rode a Minut or two or three, ſhe'd pretend to be at a Rendezvous with them, that were her Company; there ſhe'd maintain u Diſcourſe with them, and asking many Queſtions concerning her ſelf, (for we gave her none of ours) ſhe'd Liſten much, and Received Anſwers from them that indeed none but her ſelf perceived. Then would ſhe return and inform us, how [they] did intend to handle her for a day or two afterwards, beſides ſome other things that ſhe inquired of them. Her Horſe would ſometimes throw her, with much Violence; but ſhe would mount again; and one of the Standers-by once imagining [them] that were her Company, to be before her (for ſhe call'd unto them to ſtay for her) he ſtruck with his Cane in the Air where he thought they were, and though her eyes were wholly ſhut, yet ſhe cry'd out, that he ſtruck her. Her Fantaſtick Journeys were moſtly performed in her Chair without removing from it; but ſometimes would ſhe ride from her Chair, and be carried odly on the Floor, from one part of the Room to another, in the Poſtures of a Riding Woman. If any of us asked her, Who her Company were? She generally replyed, I don't know. But if we were inſtant in our Demand ſhe

ſhe would with ſome witty Flout or other turn it off. Once I ſaid, Child, *if you can't tell their Names, pray tell me what Clothes they have on* ? And the Words were no ſooner out of my Mouth, but ſhe was laid for dead upon the Floor.

§ 23. One of the Spectators once asked her, *Whether ſhe could not ride up ſtairs* ? Unto which her Anſwer was, *That ſhe believed ſhe could, for her Horſe could do very notable things.* Accordingly when her Horſe came to her again, to our Admiration ſhe Rode (that is, was toſſed as one that rode) up the ſtairs: there then ſtood open the Study of one belonging to the Family, into which entering, ſhe ſtood immediatly upon her Feet, and cryed out, *They are gone, they are gone* ! *They ſay, that they cannot,* —— *God won't let 'em come here* ! She alſo added a Reaſon for it which the Owner of the Study thought more kind than true. And ſhe preſently and perfectly came to her ſelf, ſo that her whole Diſcourſe and Carriage was altered unto the greateſt meaſure of Sobriety, and ſhe ſat reading of the Bible and good Books, for a good part of the Afternoon. Her Affairs calling her anon to go down again, the Demons were in a quarter of a Minute, as bad upon her as before, and her Horſe was waiting for her. I underſtanding of it, immediatly would have her up to the Study of the young man, where ſhe had been at eaſe before; meerly to try whether there had not been a Fallacy in what had newly happened: but ſhe was now ſo twiſted and writhen that it gave me much trouble to get her into my Arms, and much more to drag her up the ſtairs. She was pulled out of my hands, and when I recovered my Hold, ſhe was thruſt ſo hard upon me, that I had almoſt fallen backwards, and her own Breaſt was ſore afterwards, by their Compreſſions to detain her; ſhe ſeem'd heavier indeed than three of her ſelf. With incredible Forcing (though ſhe kept Screaming, *They ſay I muſt not go in*) at length we pull'd her in; where ſhe was no ſooner come, but ſhe could ſtand on her Feet, and with an altered

Tone, could thank me, saying, now I am well. At first shee'd be somewhat faint, and say, she felt something go out of her; but in a Minute or two, she could attend any Devotion, or Business, as well as ever in her life; and both spoke and did, as became a person of good Discretion.

I was loath to make a Charm of the Room, yet some strangers that came to visite us the Week after, desiring to see the Experiment made, I permitted more than two or three Repetitions of it, and it still succeeded as I have declared. Once when I was assisting them in carrying of her up, she was torn out of all our hands; and to my self she cry'd out, Mr. *M.*—— *One of them is going to push you down the stairs, have a care.* I remember not that I felt any Thrust or Blow; but I think I was unaccountably made to step down backward two or three stairs,& within a few hours she told me by whom it was.

§ 24 One of those that had been concerned for her Welfare, had newly Implored the great GOD, that the young Woman might be able to declare whom she apprenended her self troubled by. Presently upon this her Horse returned,only it pestered her with such ugly Paces, that she fell out with her Company, and threatned now to tell all, for their so abusing her. I was going abroad, and she said unto them that were about her,Mr. *M.*—— *is gone abroad, my horse won't come back till he come home; and then I believe* (said she softly) *I shall tell him all.* I stayed abroad an hour or two, and then returning; when I was just come to my Gate, before I had given the least sign or noise of my being there, she said, my Horse is come! and Intimated that I was at the Door. When I came in, I found her mounted after her fashion, upon her *Aerial Steed*, which carried her Fancy to the Journeys end. There (or rather then) she maintained a considerable Discourse with her Company, listening very attentively when she had propounded any Question, and receiving the Answers, with impressions made upon her mind. She said, *Well what do you say? How many*

Fits

Fits more am I to have? —— pray, can ye tell how long it ſhall be before you are hang'd for what you have done? —— You are filthy Witches to my knowledge, I ſhall ſee ſome of you go after your ſiſter, You would have killed me, but you can't, I don't fear you. —— You would have thrown Mr. Mather *down ſtairs, but you could not. —— Well! How ſhall I be * to morrow? Pray, What do you think of to morrow? —— Fare ye well. —— You have brought me ſuch an ugly Horſe, I am angry at you; I could find in my heart to tell all.* So ſhe began her homeward paces; but when ſhe had gone a little way, (that is a little while) ſhe ſaid, *O I have forgot one Queſtion, I muſt go back again*; and back ſhe rides. She had that day been diverſe times warning us, that they had been contriving to do ſome harm to my Wife by a Fall or Blow, or the like; and when ſhe came out of her myſterious Journeys, ſhe would ſtill be careful concerning her. Accordingly ſhe now calls to her Company again, Hark you, one thing more before we part! What hurt is it you will do to Mrs Mather? Will you do her any hurt? Here ſhe liſtened ſome time, and then clapping her hands, cry'd out, O! I am glad on't, they can do Mrs *Mather* no hurt: they try, but they ſay they can't. So ſhe returns, and at once diſmiſſing her Horſe and opening her Eyes, ſhe call'd me to her; *Now Sir (ſaid ſhe) I'le tell you all. I have learn'd who they are that are the cauſe of my trouble, ther's three of them, (and ſhe nam'd who) if they were out of the way, I ſhould be well. They ſay, they can tell how long I ſhall be troubled, but they won't. Only they ſeem to think their power will be broke this Week. They ſeem alſo to ſay, that I ſhall be very ill to morrow; but they are themſelves terribly afraid of to morrow, they fear that to morrow we ſhall be delivered. They ſay too, that they can't hurt Mrs.* Mather, *which I am glad of. But they ſaid, they would kill me to night, if I went to bed before ten a clock, if I told a word.*

* to morrow.

Note, on to morrow the Miniſters of the Town were to keep a day of Prayer at her Fathers houſe.

word. And other things did she say, not now to be recited:

§ 25. The day following, which was I think about the twenty seventh of *November*, Mr. *Morton* of *Charlestown*, and Mr. *Allen*, Mr. *Moody*, Mr *Willard*, and my self of *Boston*, with some devout Neighbours, kept another Day of Prayer at *John Goodwin's* house, and we had all the Children present with us there: the Children were miserably tortured while we laboured in our Prayers; but our good God was nigh unto us, in what we call'd upon him for. From this day the power of the Enemy was broken; and the children though Assaults after this were made upon them, yet were not so cruelly handled as before. The Liberty of the Children encreased daily more and more, and their Vexation abated by degrees; till within a little while they arrived to perfect ease, which for some Weeks or Months they cheerfully enjoyed. Thus *Good it is for us to draw near to God.*

§ 26. Within a day or two after the Fast, the young Woman had two remarkable Attempts made upon her, by her invisible Adversaries: Once they were dragging her into the Oven that was then heating, while there was none in the Room to help her; she clapt her hands on the Mantle-tree to save her self, but they were beaten off; and she had been burned, if at her Out-cries one had not come in from abroad for her relief. Another time they put an unseen Rope with a cruel Noose about her Neck, whereby she was choaked until she was black in the Face; and though it was taken off before it had kill'd her, yet there was the red Marks of it, and a Finger and a Thumb near it, remaining to be seen for a while afterwards.

§ 27. This was the last Molestation that they gave her for a while, and she dwelt at my house the rest of the Winter, having by an obliging and vertuous Conversation, made her self enough welcome to the Family; but within about a Fortnight, she was visited with two days of as extraordinary Obsessions, as any w had been

the

the Spectators of. I thought it convenient for me, to entertain my Congregation with a Sermon, upon the memorable Providences which theſe Children had been concerned in. When I had begun to ſtudy my Sermon, her Tormentors again ſeiz'd upon her; and all *Fryday* and *Saturday* did they manage her, with a ſpecial Deſign as was plain, to diſturb me in what I was about. In the worſt of her Extravagancies, formerly ſhe was more dutiful to my ſelf than I had reaſon to expect, but now her whole carriage to me, was with a Saucineſs that I had not been us'd to be treated with. She would knock at my Study door, affirming that ſome below would be glad to ſee me, when there was none that ask't for me. She would call to me with multiplying Impertinencies, and throw ſmall things at me, wherewith ſhe could not give me any hurt. Shee'd hector me at a ſtrange rate, for the work I was at, and threaten me with I know not what miſchief for it. She got a Hiſtory that I had written of this Witchcraft, and though ſhe had before this, read it over and over, yet now ſhe could not read (I believe) one entire Sentence of it; but ſhe made of it the moſt ridiculous *Traveſtry* in the World, with ſuch a Patneſs and exceſs of Fancy, to ſupply the ſenſe that ſhe put upon it, as I was amazed at. And ſhe particularly told me, that I ſhould quickly come to diſgrace by that Hiſtory.

§ 28. But there were many other Wonders beheld by us before theſe two days were out. Few tortures attended her, but ſuch as were provoked; her Frolicks being the things that had moſt poſſeſſion of her. I was in Latine, telling ſome young Gentlemen of the Colledge, That if I ſhould bid her look to God, her eyes would be put out, upon which her eyes were preſently ſerved ſo. I was in ſome ſurprize when I ſaw that her Troublers underſtood Latine, and it made me willing to try a little more of their Capacity. We continually found, that if an *Engliſh Bible* were in any part of the Room ſeriouſly look'd into, though ſhe ſaw and heard

nothing of it, ſhe would immediatly be in very diſmal Agonies. We now made a Tryal more than once or twice of the Greek New-Teſtament, and the Hebrew Old Teſtament; and we ſtill found, That if one ſhould go to read in it never ſo ſecretly, and ſilently, it would procure her that Anguiſh, which there was no enduring of. But I thought at length, I fell upon one inferior Language, which the Dæmons did not ſeem ſo well to underſtand.

§ 29. Devotion was now as formerly, the terribleſt of all the Provocations that could be given her. I could by no means, bring her to owne that ſhe deſired the Mercies of God, and the Prayers of good men. I would have obtained a Sign of ſuch a deſire, by her lifting up of her hand, but ſhe ſtirred it not: I then lifted up her hand my ſelf, and though the ſtanders by, thought a more inſignificant thing could not be propounded, I ſaid, Child, if you deſire thoſe things, let your hand fall when I take mine away: I took my hand away, and hers continued ſtrangely and ſtifly ſtretched out, ſo that for ſome time ſhe could not take it down. During theſe two days, we had Prayers oftner in our Family than at other times; and this was her uſual Behaviour at them. The man that prayed, uſually began with reading the Word of God; which once as he was going to do, ſhe call'd to him, read of *Mary Magdalen, out of whom the Lord caſt ſeven devils.* During the time of reading, ſhe would be laid as one faſt aſleep; but when Prayer was begun, the Devils would ſtill throw her on the Floor, at the feet of him that prayed: There would ſhe ly, and Whiſtle and ſing and roar, to drown the voice of the Prayer; but that being a little too audible for them, they would ſhut cloſe her Mouth and her Ears, and yet make ſuch odd noiſes in her Throat, as that ſhe her ſelf could not hear our Cries to God for her. Shee'd alſo fetch very terrible Blows with her Fiſt, and Kicks with her Foot at the man that prayed; but ſtill (for he had bid that none ſhould hinder her) her Fiſt and Foot would

would always recoil, when they came within a few hairs breadths of him, juſt as if Rebounding againſt a Wall; ſo that ſhe touched him not, but then would beg hard of other people to ſtrike him, and particularly ſhe entreated them to take the Tongs and ſmite him; Which not being done, ſhe cryed out of him, he has wounded me in the Head. But before Prayer was out, ſhe would be laid for Dead, wholly ſenſleſs, and (unleſs to a ſevere Trial) breathleſs, with her Belly ſwelled like a Drum, and ſometimes with croaking Noiſes in it; thus would ſhe ly, moſt exactly with the ſtiffneſs and poſture of one that had been two Days laid out for Dead. Once lying thus, as he that was praying, was alluding to the words of the *Canaaniteſs*, and ſaying, *Lord, have mercy on a Daughter vexed with a Devil*; there came a big, but low voice from her, ſaying, *There's two or three of them, (or us!)* and the ſtanders by, were under that Apprehenſion, as that they cannot relate whether her mouth mov'd in ſpeaking of it. When Prayer was ended, ſhe would Revive in a Minute or two, and continue as Frolickſome as before: ſhe thus continued until *Saturday* towards the Evening; when, after this man had been at Prayer, I charged all my Family to admit of no Diverſion by her Frolicks, from ſuch exerciſes as it was proper to begin the Sabbath with. They took the Counſel, and though ſhe eſſayed, with as witty, and as nimble, and as various an Application to each of them ſucceſſively, as ever I ſaw, to make them laugh, yet they kept cloſe to their good Books, which then called for their Attention: when ſhe ſaw that, immediatly ſhe fell aſleep, and in two or three hours ſhe waked perfectly her ſelf; weeping bitterly to remember (for as one come out of a Dream ſhe could remember) what had befallen her.

§ 30. After this, we had no more ſuch entertainments. The Demons it may be, would once or twice in a Week trouble her for a few Minuts, with perhaps a twiſting and a twinkling of her eyes, or a certain Cough, which did ſeem to be more than ordinary. Moreover, both

ſhe at my houſe, and her Siſter at home, at the time which they call *Chriſtmaſs*, were by the Demons made very drunk, though they had no ſtrong Drink (as we are fully ſure) to make them ſo. When ſhe began to feel her ſelf thus drunk, ſhe complain'd, O they ſay they will have me to keep *Chriſtmaſs* with them! they will diſgrace me when they can do nothing elſe! And immediatly the ridiculous Behaviours of one drunk, were with a wonderful exactneſs repreſented in her Speaking, and Reeling, and Spewing, and anon Sleeping, till ſhe was well again. But the Vexations of the Children otherwiſe abated continually.

They firſt came to be always quiet, unleſs upon Provocations. Then they got liberty to work, but not to read: then further on, to read, but not aloud. At laſt they were wholly delivered, and for many Weeks remained ſo.

§ 31. I was not unſenſible, that it might be an eaſie thing to be too bold, and go too far, in making of Experiments: nor was I ſo unphiloſophical, as not to diſcern many opportunities in Giving and Solving many Problems, which the *Pneumatick Diſcipline* is concerned in. I confeſs I have learn'd much more than I ſought; and I have been informed of ſome things relating to the inviſible World, which as I did not think it lawful to ask, ſo I do not think it proper to tell; yet I will give a Touch upon one Problem commonly diſcourſed of; that is,

Whether the Devils know our Thoughts, or no?

I will not give the Reader my Opinion of it, but only my Experiment. That they do not, was conjectured from this: We could cheat them when we ſpoke one thing, and mean't another. This was found when the Children were to be undreſſed. The Devils would ſtill in ways, beyond the Force of any Impoſture, wonderfully twiſt the part that was to be undreſſed, ſo that there was no coming at it. But, if we ſaid, untye this Neck cloth, and the Parties bidden at

at the ſame time, underſtood our intent to be, unty his Shoe! The Neck-cloth and not the Shoe, has been made ſtrangely inacceſſible. But on the other ſide, That they do, may be Conjectured from this: I called the young Woman at my Houſe by her Name, intending to mention unto her ſome Religious Expedient, whereby ſhe might as I thought, much relieve her ſelf; preſently her Neck was broke, and I continued watching my Opportunity, to ſay what I deſigned. I could not get her to come out of her Fit, until I had laid aſide my purpoſe of ſpeaking what I thought, and then ſhe reviv'd immediatly. Moreover a young Gentleman viſiting of me at my Study, to ask my Advice about curing the Atheiſm and Blaſphemy, which he complained his Thoughts were more than ordinarily then infeſted with; after ſome Diſcourſe, I carried him down to ſee this Girl, who was then moleſted with her unſeen Fiends; but when he came, ſhe treated him very courſly and rudely, asking him what he came to the houſe for? and ſeemed very angry at his being there, urging him to be gone, with a very impetuous Importunity. Perhaps all Devils are not alike ſagacious.

§ 32. The laſt Fit that the young Woman had, was very peculiar. The Demons having once again ſeiz'd her, they made her pretend to be Dying; and Dying, truly we fear'd at laſt ſhe was: She lay, ſhe toſſed, ſhe pull'd juſt like one Dying, and urged hard for ſome one to dye with her, ſeeming loth to dye alone. She argued concerning Death, in ſtrains that quite amazed us; and concluded, that though ſhe was loth to Die, yet if God ſaid ſhe muſt, ſhe muſt; adding ſomething about the ſtate of the Countrey, which we wondered at. Anon, the Fit went over, and as I gueſſed it would be, it was the laſt fit ſhe had at our houſe. But all my Library never afforded me any Commentary on thoſe Paragraphs of the Goſpels, which ſpeak of Demoniacks, equal to that which the Paſſions of this Child have given me.

§ 33.

§ 33. This is the Story of *Goodwins* Children, a Story all made up of Wonders! I have related nothing but what I judge to be true. I was my ſelf an Eye-witneſs to a large part of what I tell; and I hope my Neighbours have long thought, that I have otherwiſe learned Chriſt, than to lie unto the World. Yea, there is I believe, ſcarce any one particular in this Narrative, which more than one credible Witneſs will not be ready to make Oath unto; the things of moſt concernment in it, were before many Critical Obſervers; and the whole happened in the *Metropolis* of the *Engliſh America*, unto a religious and induſtrious Family, which was viſited by all ſorts of Perſons, that had a mind to ſatisfie themſelves. I do now likewiſe Publiſh the Hiſtory, while the thing is yet freſh and new; and I challenge all men to detect ſo much as one deſigned Falſhood; yea, or ſo much as one important Miſtake, from the Egg to the Apple of it. I have Writ as plainly as becomes an Hiſtorian, as truly as becomes a Chriſtian, though perhaps not ſo profitably as became a Divine. But I am reſolv'd after this, never to uſe but juſt one Grain of Patience with any man that ſhal go to impoſe upon me, a Denial of Devils, or of Witches. I ſhal count that man Ignorant who ſhal ſuſpect, but I ſhal count him down right Impudent, if he Aſſert the Non-Exiſtence of things which we have had ſuch palpable Convictions of. I am ſure he cannot be a Civil, (and ſome will queſtion, whether he can be an honeſt man) that ſhal go to deride the Being of things which a whole Countrey has now beheld, an Houſe of pious People ſuffering not a few Vexations by. But if the Sadducee or the Atheiſt, have no right Impreſſions by theſe Memorable Providences made upon his Mind; yet I hope, thoſe that know what it is to be ſober, will not repent any pains that they may have taken, in peruſing what Records of theſe Witchcrafts and Poſſeſſions, I thus leave unto Poſterity.

POSTSCRIPT.

POSTSCRIPT.

YOu have ſeen the Trouble and the Relief of *John Goodwins* Children; after which the Demons were let looſe to make a freſh Attempt upon them, though not in a manner altogether ſo terrible and afflictive, as what they had before ſuſtained. All the three Children were viſited with ſome Return of their Calamities; but the Boy was the Child which endured moſt in this new Aſſault: He had been for ſome while kindly entertained with Mr. *Bailly* at *Watertown*, where he had enjoyed a long time of eaſe; the Devils having given him but a little Diſturbance, except what was for a ſhort while after his firſt coming there. He no ſooner came Home, but he began to be ill again, with diverſe peculiar Circumſtances attending of him. There was this particularly remarkable, that the Boy dream'd he had a Bone within his Skin growing croſs his Ribs; and when he awaked, he felt and found a thing there, which was eſteemed a Bone by them that handled it; only every one wondered how it ſhould be lodged there. An expert Chirurgion, Dr. *John Clark*, being Adviſed with about it, very dexterouſly took it out; and it prov'd not the imagined Bone, but a conſiderable Pin; a Braſs Pin, which could not poſſibly have come to ly there as it did, without the preſtigious Conveyance of a myſterious Witchcraft. Another time on a Lords day, his Father would have taken him to Meeting with him; and when his Father ſpoke of going to ſome of the Aſſemblies in the Town, (particularly both the North and the South) the Boy would be caſt into ſuch Tortures and Poſtures, that he would ſooner Die than go out of Doors; but if his Father ſpoke of going to others of the Aſſemblies in the Town, particularly the *Quakers*, the Boy in a moment, would be as well as could be. The tryal of this was more than five times Repeated, and were it fully related, would be more than ten times Admired.

Our

Our Prayers for the Children were justly renewed and I hope not altogether unanswered. Upon one Prayer over two of them, they had about a Fortnights ease and their Ails again returning, Prayer was again awakened; with some Circumstances not proper to be exposed unto the World. God gave a present Abatement hereupon to the Maladies of the Children, and caused their Invaders to retire; so that by degrees they were fully and quickly delivered. Two days of Prayer obtained the Deliverance of two. The third namely the Boy remaining under some Annoyance by the evil spirits, a third day was employ'd for him, and he soon found the blessed Effects of it in his Deliverance also. There were several very memorable things attending this Deliverance of the Children, and the Vows, and the Pleas, used in the Prayers which were thereby Answered, but they were all private, yea, in a sort Secret; *Non est Religio ubi omnia patent.* And I understand, (for I have some Acquaintance with him) that the Friend of the Children, whom God gave to be thus concerned and successful for them, desires me not to let Reports of those things go out of the Walls of a Study, but to leave them rather for the notice of the other World. I think it will not be improper to tell the World, that one thing in the Childrens Deliverance, was the strange Death of an horrible old Woman, who was presum'd to have a great hand in their Affliction: before her Death and at it, the Almshouse where she lived, was terrified with fearful Noises, and she seem'd to have her Death hastned by dismal Blows, received from the invisible World. But having mentioned this, all that I have now to publish, is, that Prayer and Faith, was the thing that drove the Devils from the Children; and I am to bear this Testimony unto the World, *That the Lord is nigh to all them that call upon him in truth, and, That blessed are all they that wait for him.*

Finished, *June 7th*, 1689.

MANTISSA.

MANTISSA.

TO the foregoing Narrative, we have added an account given us by the Godly Father of these Haunted Children; who upon his Reading over so much our History, as was written of their Exercise before their full deliverance, was willing to express his Attestation to the Truth of it; with this further Declaration of the Sense, which he had of the unusual Miseries, that then lay upon his Family. 'Tis in his own Style; but I suppose a Pen hath not commonly been managed with more cleanly Discourse by an Hand used only to the Trowel; and his Condition hath been such, that he may have fairly have Leave to speak.

IN the year 1688, about Midsummer, it pleased the Lord to visit one of my Children with a sore Visitation; and she was not only Tormented in her Body, but was in great distress of Mind, Crying out, That *she was in the dark concerning her Souls estate, and that she had misspent her precious time*; She and we thinking her time was near at an end: Hearing those Shrieks and Groans which did not only pierce the Ears, but Hearts of her poor Parents; now was a time for me to Consider with my self, and to look into my own heart and life, and see how matters did there stand between God and my own soul, and see *Wherefore the Lord was thus contending with me.* And upon Enquiry I found cause to judge my self, and to justifie the Lord. This affliction continuing some time, the Lord saw good then to double the affliction in smiting down another Child, and that which was most heart-breaking of all, and did double this double affliction was, it was apparent and judged by all that saw them, that the Devil and his instruments, had a hand in it.

The consideration of this was most dreadful: I thought of

of what *David* ſaid, 2 *Sam.* 24. 14. if he feared ſo to fall into the hands of Men, oh! then to think of the Horror of our condition, to be in the hands of Devils and Witches! This our doleful condition moved us to call to our Friends to have pity on us, for *Gods Hand had touched us.* I was ready to ſay, that no ones affliction was like mine; That my little Houſe that ſhould be a little *Bethel* for God to dwell in, ſhould be made a Den for Devils; that thoſe little Bodies, that ſhould be Temples for the Holy Ghoſt to dwell in, ſhould be thus harraſſed & abuſed by the Devil & his curſed Brood. But now this twice doubled affliction is doubled again. Two more of my Children are ſmitten down, oh! the Cries, the Shrieks, the Tortures of theſe poor Children! Doctors cannot help, Parents weep and lament over them, but cannot eaſe them. Now I conſidering my affliction to be more than ordinary, it did certainly call for more than ordinary Prayer. I acquainted Mr. *Allen*, Mr. *Moodey*, Mr. *Willard*, and Mr. *C. Mather*, the four Miniſters of the Town with it, and Mr. *Morton* of *Charlſtown*; earneſtly deſiring them, that they, with ſome other praying people of God, would meet at my houſe, and there be earneſt with God, on the behalf of us and our Children; which they (I thank them for it) readily attended with great fervency of Spirit; but as for my part, my heart was ready to ſink to hear and ſee thoſe doleful Sights. Now I thought that I had greatly neglected my duty to my Children, in not admoniſhing and inſtructing of them; and that God was hereby calling my ſins to mind, to ſlay my Children, Then I pondered of that place in Numb. 23. 23. *Surely there is no Inchantment againſt Jacob, neither is there any Divination againſt Iſrael.* And now I thought I had broke Covenant with God, not only in one reſpect but in many, but it pleaſed the Lord to bring that to mind in *Heb.* 8. 12. *For I will be mertiful to their unrighteouſneſs, and their Sins and Iniquities will I remember no more.* The Conſideration how the Lord did

deal with *Job*, and his Patience and the End the rd made with him was ſome ſupport to me. I thought ſo, on what *David* ſaid, that *he had ſinned, but what ve theſe poor Lambs done?* But yet in the midſt my tumultuous Thoughts within me, it was Gods mfort that did delight my ſoul. That in the 18 *Luke*, and the beginning, Where Chriſt ſpake the Pable for that end, that men ought *always to pray and not int.* This, with many other places bore up my irit. I thought with *Jonah* that I *would yet again look wards God's holy Temple; the Lord Jeſus Chriſt.* And did greatly deſire to find the Son of God with me in is Furnace of Affliction, knowing hereby that no rm ſhall befall me. But now this ſolemn day of ayer and Faſting being at an End, there was an emient Anſwer of it: for one of my Children was delivered, nd one of the wicked Inſtruments of the Devil diſcoered, and her own mouth condemned her, and ſo acordingly Executed. Here was Food for Faith, and eat encouragement ſtill to *hope and quietly wait for the alvation of the Lord*; the Miniſters ſtill counſelling nd encouraging me to labour to be found in Gods ay, committing my caſe to him, and not to uſe ay way not allowed in Gods Word. It was a ing not a little comfortable to us, to ſee that the peple of God was ſo much concerned about our lamentable ondition, remembring us at all times in their prayers, hich I did look at as a token for good; but you uſt think it was a time of ſore Temptation with s, for many did ſay, (yea, and ſome good people oo) were it their caſe, that they would try ſome Tricks, hat ſhould give eaſe to their children: But I thought or us to forſake the counſel of good old men, and to take he counſel of the young ones, it might enſnare our ouls, though for the preſent it might offer ſome reief to our Bodies; which was a thing I greatly feared; nd my Children were not at any time free for doing ny ſuch thing. It was a time of ſore affliction, but it

was mixed with abundance of mercy, for my heart wa
many a time made glad in the houſe of Prayer. Th
Neighbourhood pitied us, and were very helpful to us
Moreover, though my Children were thus in every Lim
and Joynt tormented by thoſe Children of the *De*
vil, they alſo uſing their tongues at their pleaſure
ſometimes one way, ſometimes another; yet th
Lord did herein prevent them, that they could no
make them ſpeak wicked words, though they did man
times hinder them from ſpeaking good ones; had the
in theſe Fits blaſphemed the Name of the Holy God
this you may think would have been an heart-break
ing thing to us the poor Parents; but God in his mer
cy prevented them, a thing worth taking notice o
Likewiſe they ſlept well all night: And the Miniſter
did often viſit us, and pray with us, and for us
and their love and pity was ſo great, their Prayer
ſo earneſt and conſtant, that I could not but admir
at it. Mr. *Mather* particularly; now his bowels ſo
yearned towards us in this ſad condition, that h
not only prays with us, and for us, but he taket
one of my Children home to his own houſe; which
indeed was but a troubleſome gueſt, for ſuch an on
that had ſo much work lying upon his hands and heart
He took much pains in this great Service, to pul
this Child, and her Brother and Siſters out of the hand
of the Devil. Let us now admire and adore that Foun
tain the Lord Jeſus Chriſt, from whence thoſe ſtream
come. The Lord himſelf will requite his labour o
love. Our caſe is yet very ſad, and doth call for mor
Prayer; and the good Miniſters of this Town, and
Charlſtown readily came, with ſome other good pray
ing people to my houſe, to keep another Day o
ſolemn Faſting and Prayer; which our Lord ſaith *thi*
kind goeth out by. My Children being all at home
the two biggeſt lying on the bed, one of them would
fain have Kicked the good men while they were wreſt
ling with God for them, had not I held him wit
a

all my power and might; and ſometimes he would ſtop his own ears. This you muſt needs think was a cutting thing to the poor Parents. Now our hearts were ready to ſink, had not God put under his everlaſting arms of Mercy and helped us ſtill to hope in his mercy, and to be quiet, knowing that He is God, and that it was not for the potſheards of the earth to ſtrive with their Maker. Well might *David* ſay, that had not the *Law of his God been his delight, he had periſhed in his affliction.* Now the Promiſes of God are ſweet; God having promiſed, to *hear the prayer of the deſtitute*, and *not to deſpiſe their prayer*; and *He will not fail in the Expectation of thoſe that wait on Him*; but He *heareth the cry of the poor and needy.* Theſe *Jacobs* came and wreſtled with God for a Bleſſing on this poor Family, which indeed I hope they obtained, and may be now worthy of the Name *Iſrael*, who prevailed with God, and *would not let Him go till He had bleſſed us.* For ſoon after this, there were two more of my Children delivered out of this horrible pit. Here was now a double mercy, and how ſweet was it, knowing it came in Anſwer of Prayer! Now we ſee and know, it is not a vain thing to call on the name of the Lord. For he is a preſent help in the time of trouble; and we may boldly ſay the Lord has been our helper. I had ſunk, but Jeſus put forth his hand and bore me up. My Faith was ready to fail, but this was a ſupport to me that Chriſt ſaid to *Peter, I have prayed for thee that thy faith fail not.* And many other Promiſes were as Cordials to my drooping Soul. And the Conſideration of all thoſe that ever came to Chriſt Jeſus for Healing, that he healed their bodies, pardoned their Sins, and healed their Souls too; which I hope in God may be the fruit of this preſent Affliction. If God be pleaſed to make the Fruit of this Affliction to be to take away our ſin, and cleanſe us from iniquity, and to put us on with greater diligence to *make our Calling and Election ſure*, then, happy Affliction! The Lord ſaid that I had need of this to awake me. I have

found a prosperous Condition a dangerous Condition. I have taken notice and considered more of God's Goodness in these few weeks of Affliction, than in many years of Prosperity. I may speak it with shame, so wicked and deceitful, and ungrateful is my heart, that the more God hath been doing for me, the less I have been doing for Him. My Returns have not been according to my Receivings. The Lord help me now to praise Him in heart, lip, and life. The Lord help us to see by this Visitation, what need we have to get shelter under the wing of Christ, to haste to the Rock, where we may be safe. We see how ready the Devils are to catch us, and torment our Bodies, and he is as diligent to ensnare our Souls, and that many ways; but let us put on all our spiritual Armour, and follow Christ the Captain of our Salvation; and though we meet with the Cross, let us bear it patiently and cheerfully, for if Jesus Christ be at the one end, we need not fear the Heft of it: if we have Christ we have enough; He can make His Rod as well as His Staff to be a comfort to us; and we shall not want if we be the Sheep of Christ. If we want Afflictions we shall have them, and sanctified Afflictions are choice mercies.

Now I earnestly desire the Prayer of all good People; That the Lord would be pleased to perfect that Work He hath begun, and make it to appear that Prayer is stronger than Witchcraft.

John Goodwin.

Decemb. 12. 1688.

This is our First Example; and it is This which has occasioned the Publication of the Rest.

EXAMPLE

EXAMPLE. II.

AMong thoſe Judgments of God, which are a great Deep, I ſuppoſe few are are more unfathomable than this, That Pious and Holy Men ſuffer ſometimes by the Force of horrid Witchrafts, and Helliſh Witches are permitted to break thorow the Hedge which our Heavenly Father has made about them that ſeek Him. I ſuppoſe the Inſtances of this direful thing are Seldom; but that they are not Never we can produce very diſmal Teſtimony. One, and that no leſs Recent than Awful, I ſhall now offer: and the Reader of it will thereby learn, I hope, to *work out his own Salvation with Fear and Trembling.*

§. 1. Mr. *Philip Smith*, aged about Fifty years, a Son of eminently vertuous Parents, a Deacon of the Church at *Hadley*, a Member of our General Court, an Aſſociat in their County Court, a Select man for the affairs of the Town, a Lieutenant in the Troop, and, which crowns all, a man for Devotion and Gravity, and all that was Honeſt, exceeding Exemplary: Such a man in the Winter of the Year 1684, was murdered with an hideous Witchcraft, which filled all thoſe parts with a juſt aſtoniſhment. This was the manner of the Murder.

§. 2. He was concerned about Relieving the Indigencies of a wretched Woman in the Town; who being diſſatisfied at ſome of his juſt cares about her, expreſſed her ſelf unto him in ſuch a manner, that he declared himſelf apprehenſive of receiving miſchief at her hands; he ſaid, he doubted ſhe would attempt his Hurt.

§. 3. About the beginning of *January* he began to be very Valetudinarious, labouring under thoſe that ſerved Iſchiadick Pains. As his Illneſs increaſed on him, ſo his Goodneſs increaſed in him; the ſtanders by could in him ſee one ripening apace for another World; and one filled not only with Grace to an high de-

gree, but alſo with exceeding Joy. Such Weanedneſs from, and Wearineſs of the World, he ſhew'd, that he knew not (he ſaid) whether he might pray for his continuance here. Such Aſſurance had he of the Divine Love unto him, that in Raptures he would cry out, *Lord, ſtay thine hand, it is enough, it is more than thy frail ſervant can bear*! But in the midſt of theſe things, he uttered ſtill an hard ſuſpicion, That the ill Woman who had treatned him, had made impreſſions on him.

§. 4. While he remained yet of a ſound mind, he very ſedately, but very ſolemnly, charged his Brother to look well after him. Tho' he ſaid he now underſtood himſelf, yet he knew not how he might be; *but be ſure* (ſaid he) *to have a care of me for you ſhall ſee ſtrange things, There ſhall be a wonder in* Hadley! *I ſhall not be dead when it is thought I am!* This Charge he preſſed over and over; and afterwards became Delirious.

§. 5. Being become Delirious, he had a Speech inceſſant and Voluble beyond all imagination, and this in diverſe Tones and ſundry Voices, and (as was thought) in various Languages.

§. 6. He cryed out not only of ſore Pains, but alſo of ſharp Pins, pricking of him: ſometimes in his Toe, ſometimes in his Arm, as if there had been hundreds of them. But the people upon ſearch never found any more than One.

§. 7. In his Diſtreſſes he exclaimed very much upon the Woman afore-mentioned, naming her, and ſome others, and ſaying, *Do you not ſee them; There, There, There they ſtand.*

§. 8. There was a ſtrong ſmell of ſomething like Muſk, which was diverſe times in the Room where he was, and in the other Rooms, and without the Houſe; of which no cauſe could be rendred. The ſick man as well as others, complained of it; and once particularly, it ſo ſeiz'd an Apple Roaſting at the Fire, that they were forced to throw it away.

§. 9. Some

§ 9. Some that were about him, being almoſt at their wits end, by beholding the greatneſs and the ſtrangeneſs of his Calamities, did three or four times in one Night, go and give Diſturbance to the Woman that we have ſpoken of: all the while they were doing of it, the good man was at eaſe, and ſlept as a weary man; and theſe were all the times they perceived him to take any ſleep at all.

§ 10. A ſmall Galley-Pot of *Alkermes* that was near full, and carefully look't after, yet unto the ſurprize of the people, was quite emptied, ſo that the ſick man could not have the Benefit of it.

§ 11. Several perſons that ſat by him, heard a Scratching, that ſeem'd to be on the Ticking near his Feet, while his Feet lay wholly ſtill; nay, were held in the hands of others, and his hands were far off another way.

§ 12. Sometimes Fire was ſeen on the Bed or the Covering, and when the Beholders began to Diſcourſe of it, it would vaniſh away.

§ 13. Diverſe people felt ſomething often ſtir in the Bed, at ſome diſtance from his Body; to appearance, the thing that ſtirred, was as big as a Cat: ſome tryed to lay hold on it with their hands, but under the Covering nothing could be found. A diſcreet and ſober Woman reſting on the Beds feet, felt as it were a Hand, the Thumb and the Finger of it, taking her by the Side, and giving her a *Pinch*; but turning to ſee what it might be, nothing was to be ſeen.

§ 14. The Doctor ſtanding by the ſick man, and ſeeing him lie ſtill, he did himſelf try to lean on the Beds head, but he found the Bed to ſhake ſo, that his Head was often knocked againſt the *Poſt*, though he ſtrove to hold it ſtill; and others upon Tryal found the ſame Alſo the ſick man lying too near the ſide of the Bed, a very ſtrong and ſtout man, try'd to lift him a little further into the Bed, but with all his might he could not; though trying by and by, he could lift a Bed-ſtead with a Bed, and a man lying on it, all, without any Strain to him ſelf at all.

§ 15.

§ 15. Mr. *Smith* Dies: the Jury that viewed the Corps, found a Swelling on one Bregſt, which rendered it like a Womans: his Privities were wounded or burned on his Back beſides Bruiſes, there were ſeveral Pricks or Holes, as if done with Awls or Pins.

§ 16. After the Opinion of all had pronounc'd him dead, his Countenance continued as Lively, as if he had been Alive; his Eyes cloſed as in a ſlumber, and his nether Jaw not falling down. Thus he remained from *Saturday* Morning about Sun-riſe, till *Sabbath-day* in the Afternoon. When thoſe that took him out of the Bed found him ſtill warm, though the Seaſon was as cold, as had almoſt been known in an Age. On the night after the *Sabbath*, his Countenance was yet as freſh as before; but on *Monday* morning, they found the Face extremely tumified and diſcoloured; 'twas black and blue, and freſh Blood ſeem'd to run down his Cheek in the Hairs.

§ 17. The night after he died, a very credible perſon watching of the Corps, perceived the Bed to move and ſtir, more than once; but by no means could find out the cauſe of it.

§ 18. The ſecond night, ſome that were preparing for the Funeral, do ſay, That they heard diverſe Noiſes in Room where the Corps lay, as though there had been a great Removing, and Clattering of Stools and Chairs.

Upon the whole, it appeared unqueſtionable, that Witchcraft had brought a Period unto the life of ſo good a man.

EXAMPLE III.

THe man of whom we have been writing, is not the only good Chriſtian whom vile Witchcraft has given Annoyance to. *We* ſhall add a ſecond Inſtance, wherein I ſhall Relate ſomething that I do not Approve; and that is, the Urinary Experiment. I ſuppoſe the Urine muſt he Bottled with Nails and *Pins*, and ſuch Inſtruments

ments in it, as carry a Shew of Torture with them, if it attain its End. For I have been told, that the bare Bottleing of Urine with Filings of Steel in it, which can be better (though ſcarce well) accounted for, has been found inſignificant. Now, to uſe a Charm againſt a Charm, or to uſe a Devils Shield againſt a Devils Sword, who can with a good Conſcience try? All Communion with Hell is dangerous, all Relief and Succour coming by means, whoſe whole Force is founded in the Laws of the Kingdom of Darkneſs, will be ready to leave a ſting on the Conſcience of him that obtains it ſo.

§ 1. There was one Mr. *St.*---*n* of *North-hampton*, who upon Complaint of an abuſed Servant unto him, had in plain and cloſe Terms, rebuked the Maſter of the Lad, for his too great Severity: he was a man of good Repute, and as good Courage; but within as little a while as the man whom he had reproved could return to inform his VViſe, who was a perſon under Suſpicion for VVitchcraft, he was taken with many Ails and pains, that increaſed on him to great Extremity.

§ 2. He languiſhes, decays, and dies: but before it came to that, ſtrange Sights were in the houſe. A black Cat appeared in the night, with very affrighting Circumſtances; and then a *Pigeon*; both of which they purſued in vain, though both of them were in the houſe.

§ 3. They went to the Traditional Experiment of Bottling Urine, but they could get no Urine from him: a ſtrange Hole through the Urinary *Paſſage* ſhedding the *Water* before they could receive it into the Veſſel.

§ 4. The Corps was viewed by the Jury; an Hole was found quite through his Yard, which hindered their ſaving of any Urine, and gave a terrible Torture to him: about the ſmall of his Back, there was a multitude of ſmall Spots, the Callous out ſide of which, being taken away, underneath were Holes, as though made by ſmall Shot. Upon which all concluded with good Reaſon, the Occaſion of his Death to be ſomething preternatural.

EXAMPLE

EXAMPLE IV.

SO Horrid and Helliſh is the Crime of Witchcraft, that were Gods Thoughts as our thoughts, and Gods Ways as our ways, it could be no other but unpardonable. But that the Grace of God may be admired, and that the worſt of Sinners may be encouraged, Behold, Witchcraft alſo has found a Pardon. Let no man deſpair of his own Forgiveneſs, but let no man alſo delay about his own Repentance, how aggravated ſoever his Tranſgreſſions are. From the Hell of Witchcraft our merciful Jeſus can fetch a guilty Creature to the Glory of Heaven. Our LORD hath ſometimes Recovered thoſe, who have in the moſt horrid manner, given themſelves away to the Deſtroyer of their ſouls.

§ 1. There was one *Mary Johnſon*, tryed at *Hartford* in this Countrey, upon an Indictment of Familiarity with the *Devil*; ſhe was found Guilty of the ſame, chiefly upon her own Confeſſion, and condemned.

§ 2. Many years are paſt ſince her Execution, and the Records of the Court are but ſhort; yet there are ſeveral Memorables that are found credibly Related and Atteſted concerning her.

§ 3. She ſaid, that a Devil was wont to do her many Services. Her Maſter once blam'd her for not carrying out the Aſhes, and a Devil did clear the Hearth for her afterwards. Her Maſter ſending her into the Field, to drive out the Hogs that us'd to break into it, a Devil would ſcowre them out, and make her laugh to ſee how he feaz'd them about.

§ 4. Her firſt Familiarity with the Devils came by diſcontent, and wiſhing the Devils to take that and t'other thing, and the Devil to do this and that; whereupon a Devil appeared unto her, tendring her the beſt Service he could do for her.

§ 5. She confeſſed that ſhe was guilty of the Murder of a Child, and that ſhe had been guilty of Uncleanneſs with Men and Devils.

§ 6.

§. 6. In the time of her Impriſonment, the famous Mr. *Samuel Stone* was at great pains to promote her Converſion unto God, and repreſent unto her both her Miſery and Remedy; the Succeſs of which, was very deſireable, and conſiderable.

§. 7. She was by moſt Obſervers judged very Penitent, both before and at her Execution; and ſhe went out of the World with many Hopes of Mercy through the Merit of Jeſus Chriſt, Being asked, *What ſhe built her hopes upon*; She anſwered, on thoſe Words, *Come to me all ye that labour and are heavy laden, and I will give you Reſt*; and thoſe, *There is a Fountain open for Sin and for Uncleanneſs*. And ſhe died in a Frame extreamly to the Satisfaction of them that were Spectators of it.

Our GOD is a great Forgiver.

EXAMPLE V.

THe near Affinity between Witchcraft and Poſſeſſion, invites me to add unto the foregoing Hiſtories, one that the Reader, I believe, will count worthy to be Related. It is but a Fragment of what ſhould have been a fuller Story; but I cannot without ſome Trouble or Delay inconſiſtent with my preſent Deſigns put my ſelf in a way to perfect it: and I was of the Opinion, that, *Let no hing be loſt*, was a Rule which I might very properly extend unto it. The thing happened many (perhaps thirty) Years ago, and was then much diſcourſed of. I don't Remember, that I have heard what became of the Boy concerned in the Narrative, but what I now publiſh, I find amoug the Papers of my Grand-Father, of whom the World has had ſuch a Character, that they cannot but judge, no Romance or Folly, nothing but what ſhould be ſerious and weighty could be worthy of His Hand; and it is in his own Hand that I have the Manuſcript, from whence I have cauſed it to be Tranſcribed. It runs in ſuch Terms as theſe.

A Confeſſion of a Boy at Tocutt; *in the time of the Intermiſſion of his Fits: and other Paſſages, which many were Eye-witneſſes of.*

THe Boy was for his natural Parts, more than ordinary at ſeven years old. He, with many others went to ſee a Conjurer play Tricks in *Holland*. There it was ſtrongly ſuggeſted to him, He ſhould be as good an Artiſt as he. From thence to eleven years old, he uſed the Trade of inventing Lyes, and Stealing Money, Running away from his Father, ſpending of it at Dice, and with the vileſt Company; and this Trade he uſed in that ſpace (he confeſſed) above Fourty times at leaſt, and many ſtrange Inſtances he gives of it. His Father following him with conſtant Inſtruction, and Correction, he was deſperatly hardned under all, and his heart ſet in a way of Malice againſt the Word of God, and all his Father did to reſtrain him. When he was about ten or eleven years old, he ran away from *Rotterdam*, to *Delph*; and the Devil appeared to him there in the Shape of a Boy, counſelling him not to hearken to the Word of God, nor unto any of his Father's Inſtructions, and propounding to him, to Enter into a Covenant with him. Being ſomewhat fearful at firſt, deſired that he would not appear to him in a Shape, but by a Voice, and though his heart did inwardly conſent, to what the Devil ſaid, yet he was withheld that he could not then Enter into a Covenant with him. His Father not knowing this, but of his other Wickedneſs, being a Godly Miniſter, procured many Chriſtians to join with him in a day of Humiliation; confeſſed and bewailed his Sins, prayed for him, and ſent him to *New-E.* and ſo committed him to God. From that time to this being now about Sixteen Years old, the Devil hath conſtantly come to him by a Voice; and he held a conſtant Diſcourſe with him; and all about Entring into a Covenant with him: and ſtill perſwaded to have

it

it Written and Sealed, making many Promiſes to allure him, and telling him many Stories of Doctor *Fauſtus*, and other Witches how bravely they have lived, and how he ſhould live deliciouſly, and have Eaſe, Comfort, and Money; and ſometimes threatning to tear him in pieces if he would not. But ordinarily his diſcourſes was as loving and friendly as could be. He hath been ſtrangely kept, by an hand of God, from making a Covenant to this day. For he ſtill propounded many Difficulties to the Devil, which he could not ſatisfie his Reaſon in: and though, he ſaith, he was never well but when he was Diſcourſing with the Devil, and his heart was ſtrangely enclined to Write and Seal an Agreement, yet ſuch dreadful horrour did ſeize upon him, at the very time, from the Word of God, and ſuch fears of his Eternal Periſhing, that he could not do it then. He put off the Devil ſtill, that he was not in a fit Frame, but deſired him to come again that he might have more Diſcourſe, and he would conſider of it. The Devil appeared to him a ſecond time at *New-haven*, in the Shape of a Boy, and a third time at *Tocutt* in the Shape of a Fox; at which time, at firſt, they had loving diſcourſe, as formerly; but at laſt, the Devil was urgent upon him, and told him, he had baffled with him ſo long, now he muſt enter into an agreement, or he would tear him in pieces: he ſaying, *How ſhould I do it? would ye have me write upon my hands? No*, (ſaith the Devil) *Look here*, and with that, ſet Paper, and Pen, and Ink like Blood before him. The former horrours, from the Word of God, and ſpecial Paſſages, which he named, ſet in upon him ſo that he could not do it. Only before they parted, the Devil being ſo urgent upon him, telling him he had baffled with him, he ſet a year and half time for Conſideration. The laſt quarter of a year is yet to come. The Devil told him, if he let him alone ſo long, he would baffle with him ſtill: he anſwered, if he did not yield then, he would give him leave to torment him whilſt he lived. Still the Devil would not away,

nor could he get from him. Then out of Fear he cryed out, *Lord, Jesus, rebuke the Devil*! at which, the Fox, Pen, Ink and Paper vaniſhed. Yet he continued in his courſe of unheard of Wickedneſs, and ſtill his Will was bent to Write and Seal the Agreement, having his Diſcourſe yet with Satan by Voice. His Brother with whom he lives at *Tocutt*, having Convulſion Fits, he laughed and mocked at him, and acted the Convulſion Fits. A while after God ſent Convulſion Fits on himſelf; in which time, his former Terrours, the Wrath God, Death, Hell, Judgment, and Eternity were preſented to him. He would fain then have confeſſed his ſins, but when he was about to do it, the Devil ſtill held his mouth, that he could not. He entreated God, to releaſe him, promiſing to confeſs and forſake his Sins, and the Lord did ſo; but he being well, grew as bad, or worſe than ever. About ſix weeks ſince, his Covulſion Fits came again three times moſt dreadfully,, with ſome Intermiſſions, and his former Horrours and Fears. He would have confeſſed his Sins but could not. It pleaſed God to put it into the heart of one to ask him, *Whether he had any Familiarity with the Devil*? he got out ſo much then as, *Yes*. He fetching Mr. *Pierſon*, the Convulſion Fits left him, and he confeſſed all, how it had been with him. That very night the Devil came to him, and told him, *Had he blabbed out ſuch things*? *He would teach him to blabb*! and if he would not then Write and Seal the Agreement, he would tear him in pieces, and he refuſing, the Devil took a corporal Poſſeſſion of him, and hath not ceaſed to torment him extreamly ever ſince. If any thing be ſpoken to him, the Devil anſwereth (and many times he barks like a Fox, and hiſſeth like a Serpent) ſometimes with horrible Blaſphemies againſt the Name of Chriſt; and at ſome other times the Boy is ſenſible. When he hath the liberty of his Voice, he tells what the Devil ſaith to him, urging him to Seal the Covenant ſtill, and that he will bring Paper, Pen and Ink in the night, when none

none ſhall ſee, pleading, that *God hath caſt him off, that Chriſt cannot ſave him:* That *when he was upon Earth, he could caſt out Devils, but now he is in Heaven he cannot,* Sometimes he is ready to yield to all in a deſperate way. Sometimes he breaks out into Confeſſion of his former ſins, as they come into his mind; exceedingly judging himſelf, and juſtifying GOD in his for ever leaving of him in the hands of Satan. Once he was heard to Pray in ſuch a manner ſo ſuteable to his Condition, ſo Aggravating his Sin, and pleading with God for mercy, and in ſuch a ſtrange, high, enlarged manner, as judicious godly perſons then preſent, affirm they never heard the like in their lives, that it drew abundance of tears from the eyes of all preſent, being about twenty perſons. But his torment increaſed upon him worſe after ſuch a time; or if any thing were ſpoken to him from the Word of God by others, or they pray with him. The laſt week after he had confeſſed one ſtrange Paſſage, namely that once in Diſcourſe he told the Devil, that if he would make his Spittle to ſcald a Dog, he would then go on in a way of Lying and Diſſembling, and believe that he ſhould do it, which he ſaid, he did with all his heart, and ſo ſpit on the Dog, and with that a deal of Scalding Water did pour on the Dog. In purſuance of his Promiſe, he went on in a way of Lying and Diſſembling: That when he was urged about it, that he had done ſome miſchief to the Dog, then he fell down into a Swound, as if he had been dead. As ſoon as he had confeſſed this, the Devil went out of him with an aſtoniſhing Noiſe, to the terrour of thoſe then preſent: and ſo he continued one day. The next day being much troubled in himſelf for one ſpecial Paſſage in his Diſcourſe with the Devil, when he appeared to him as a Fox; ſaith he to the Devil, *I have formerly ſought to God, and he hath been near unto me:* With that the Devil enraged, ſaid unto him then, *What, are you got hither?* and fell to Threatning of him. He ſaid to him again, *But I find no ſuch Thoughts now, but*

do and will believe you now more than the Word of God which ſaith in Iſa. 55. *Seek the Lord*, &c. and ſaid further, *What comfort you ſhall afford me, I ſhall rely upon you for it.* Remembring this Paſſage the Devil appeared to him, ready to enter into him again. Thereby much aſtoniſhed, having the Bible in his hand, he opened it, and, as it were of it ſelf, at that place of *Iſai.* 55. his Eye was fixed upon it, and his Conſcience accuſing him for abuſing the Word a year ago, his heart failing him, and the Devil entred into him again a ſecond time, railing upon him, and calling him Blab-tongue, and Rogue! he had *promis'd to keep things ſecret, he would teach him to blabb, he would tear him in pieces.* Since, he hath kept his Body in continual Motion, ſpeaking in him, and by him, with a formidable Voice: ſometimes ſinging of Verſes wicked and witty, that formerly he had made againſt his Father's Miniſtry, and the Word of God, *&c.* When the Boy is come to himſelf, they tell him of them, and he ownes them, that indeed ſuch he did make. Mr. *Eaton* being his Uncle, ſent a Letter to him, which he told of before it came, ſaying alſo, it would be goodly ſtuff! Jeering at him. By and by the Letter came in, and none of the people knew of it before. He ſpeaks of men coming to him before they come in Sight: and once two being with him, their Backs turned, the Devil carried him away, they knew not how, and after ſearch they found him in a Cellar, as dead, but after a little ſpace he came to Life again. And another time, threw him up into a Chamber, ſtopped him up into a Hole, where they after found him. Another time he carried him about a Bow-Shot and threw him into a Hog-Stye amongſt Swine, which ran away with a terrible noiſe.

Here is as much to be ſeen of the Venom of Sin, the Wrath of God againſt Sin, the Malice of the Devil, and yet his limited Power, and the Reaſonings of Satan in an ocular Demonſtration, as hath fallen out in any Age. Alſo the ſtrange and high Expreſſions of a diſtreſſed Soul,

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in a way of Judging himſelf and pleading for Mercy, ſuch as may be wondered at by all that hear of it; and more very obſervable Paſſages could not be written for want of Time, which will after appear.

Advertiſement.

Of what did after appear, I have no Account; but what did then appear, is ſo undoubted and ſo wonderful, that it will ſufficiently atone for my Publication of it.

EXAMPLE VI. and VII.

HAd there been Diligence enough uſed by them that have heard and ſeen amazing Inſtances of Witchcraft, our Number of Memorable Providences under this Head, had reached beyond the Perfect. However, before I have done Writing, I will inſert an Example or two, communicated unto me by a Gentleman of ſufficient Fidelity to make a Story of his Relating Credible. The Things were ſuch as happened in the Town whereof himſelf is Miniſter; and they are but ſome of more which he favoured me with the Communication of. But, it ſeems, I muſt be obliged, to conceal the Names of the Parties concerned, leſt ſome ſhould be Offended, tho' None could be Injured by the mention of them.

¶ In a Town which is none of the youngeſt in this Countrey, there dwelt a very Godly and Honeſt Man, who upon ſome Provocation, received very Angry and Threatning Expreſſions, from two Women in the Neighbourhood; ſoon upon this, diverſe of his Cattel in a ſtrange manner died; and the man himſelf ſometimes was haunted with ſights of the Women, as he thought, encountring of him. He grew indiſpoſed in his Body very unaccountably; and one day repaired unto a Church Meeting then held in that place, with a Reſolution there to declare what he had met withal. The man was one of ſuch Figure and Reſpect among them, that the Paſtor ſingled out him for to pray in the Aſſembly before their breaking up. He pray'd with a more

than uſual meaſure of both Devotion and Diſcretion, but juſt as he was coming to that part of his Prayer, wherein he intended to Petition Heaven for the Diſcovery of Witchcrafts which had been among them, he ſank down Speechleſs and Senſeleſs; and was by his Friends carried away to a Bed; where he lay for two or three hours in horrible Diſtreſs, fearfully ſtarting, and ſtaring and crying out *Lord, I am ſtabb'd!* and now looking whiſtly to and fro, he ſaid, *O here are wicked perſons among us, even among US*; and he Complained, *I came hither with a full purpoſe to tell what I knew, but now* (ſaid he) *I ly like a Fool!* Thus he continued until the Meeting was over, and then his Fits left him; only he remained very ſore. One or two more ſuch Fits he had after that; but afterwards a more privat ſort of Torture was employ'd upon him. He was adviſed by a worthy man to apply himſelf unto a Magiſtrat; and warned, That he would ſhortly be Murdered, if he did not. He took not the Counſel; but languiſhed for ſome Weeks; yet able to Walk and Work: but then, he had his Breath and Life ſuddenly taken away from him, in a manner of which no full Account could be given.

The man had a Son invaded with the like Fits, but God gave deliverance to him in anſwer to the Prayers of his people for him.

¶ In the ſame Town, there yet lives a very pious Woman, that from another Woman of ill Fame, received a ſmall gift, which was eaten by her. Upon the Eating of it, ſhe became ſtrangely altered and afflicted; and hindred from Sleeping at Night, by the Pulls of ſome inviſible Hand for a long while together. A Shape or two of, I know not who, likewiſe haunted her, and gave her no little Trouble. At laſt, a Fit extraordinary violent came upon her; wherein ſhe pointed her Hand, and fixed her Eye, much upon the Chimney, and ſpake at a rate that aſtoniſhed all about her. Anon, ſhe broke forth into Prayer, and yet could bring out

fearce

ſcarce more than a Syllable at a time. In her ſhort Prayer ſhe grew up to an high Act of Faith, and ſaid, (by Syllables, and with Stammerings) *Lord, Thou haſt been my Hope, and in Thee will I put my Truſt; Thou haſt been my Salvation here, and wilt be ſo for ever and ever!* Upon which her Fit left her; and ſhe afterwards grew very well; ſtill remaining ſo.

¶ There were diverſe other ſtrange Things, which from the ſame Hand, I can both Relate and Believe, As, Of a Child bewitched into Lameneſs, and recovered immediatly, by a Terrour given to the vile Authoreſs of the Miſchief; but the exact Print, Image and Colour of an Orange made on the Childs Leg, preſently upon the ſending of an Orange to the Witch by the Mother of the Child, who yet had no evil deſign in making of the Preſent. And of other Children, which a palpable Witchcraft made its Impreſſions on; but *Manum de Tabula.*

I entreat every Reader, to make ſuch an Uſe of theſe things, as may promote his own wellfare, and advance the Glory of God; and ſo anſwer the Intent of the Writer, who,

Hæc ſcribens ſtuduit, bene de Pietate mereri.

There now remain two Diſcourſes, for the Reader to be entertained with; the latter of which was delivered unto my own Congregation; on the Occaſion of what befell *Goodwin*'s Children: but the former of them was deliver'd unto the ſame Congregation on the Occaſion of a horrid Self-Murder committed by a Poſſeſſed Woman in the Neighbourhood. The Diſcourſes were ſuited unto a Popular Auditory; but things that are not accurat may be profitable, if the Bleſſing of God accompany them.

A Diſ-

A DISCOURSE on the POWER *and* MALICE *of the*

DEVILS

I *Pet.* V. 8.

... Your Adverſary the Devil, as a Roaring Lion, walketh about, ſeeking whom he may devour.

IT is a Relation made by *David* of an Encounter by him once met withal, in 1 *Sam.* 17. 34. *Thy Servant kept his Father's ſheep, and there came a Lion and took a Lamb out of the Flock.* There is an horrid Lion by which your Souls are purſued and endangered: This Lion feteh'd away, after a very diſmal manner, one that was with us, when this Flock was laſt before the Lord; and he ſeeks, he longs, he roars, in that or ſome way to make a Prey of all. I am *keeping my Father's ſheep*, and would labour to reſcue from the Helliſh Lion every Lamb that may ly in his way. Accept therefore the Text now read, as, *The warning of the Lord.*

Multitudes of Jews, diſperſed in diverſe Countries, being Converted and Baptiſed by the Miniſtry of the Apoſtle *Peter*, at *Jeruſalem*; he writes to them an excellent Epiſtle, to fortifie them againſt the Perſecutions which their Chriſtianity might expoſe them to. He adviſes them, firſt, unto the more general, and then, unto the ſpecial Duties of the Chriſtian Religion. The laſt of his Divine Counſels is, To *reſiſt the temptations of the Devil.* And the Text before us contains the Argument whereby we are to be excited thereunto; 'tis drawn from the Diſpoſition of the Devil; who is here exhibited, *Firſt*, as an Adverſary. *Secondly*, as a potent Adverſary, a Lion. *Thirdly*, as a cruel Adverſary, a roaring Lion. *Fourthly*, as a reſtleſs Adverſary, a *Lion ſeeking whom he may devour.* This then is the Doctrine to be now attended unto.

The

The Devil is a potent, a cruel, and a reſtleſs Adverſary to the Souls of Men.

Prop. 1. There is a Combination of Devils which our Air is fill'd withal. A Devil is a ſpiritual and a rational Subſtance, full of all Wickedneſs, confined by God unto our Air as his Goal, for his Apoſtacy from the Company and Employment of the Holy Angels. His Title is that in *Eph.* 6. 12. *a ſpiritual wickedneſs*; that is, a wicked ſpirit. A Devil was once an Angel, but Sin has brought him to be a Fallen Angel; an Angel full of Enmity to God and man; an Angel made a Priſoner within the Atmoſphære of the Earth which we tread upon.

The Scriptures of Truth, allow us theſe Concluſions about the Devils of Hell.

We may firſt conclude, That the Devils are not meer Motions, or Qualities, or Diſtempers, as hath been by ſome abſurdly enough conceived. The fond Sadducee derides the Doctrine of Devils, which we all embrace. But I pray, What things were thoſe that *left their firſt eſtate*, being now *reſerved in chains of darkneſs to the judgment of the great day*? What things be thoſe that beſought our Lord for liberty to *enter into the ſwine*? But we have among our ſelves lately ſeen plain Demonſtrations, That there are Spirits, which underſtand, and argue, and will; and which are the enemies of all that is holy, and juſt, and Good.

We may ſecondly conclude, That theſe Devils are an Army in our Air. They are called in *Eph.* 2. 2. *the power* (or the Army) *of the Air*. There are diverſe Miles of Air encompaſſing of this Terraqueous Globe; to that ſpace it is that the Devils are limited, ſince their High-Treaſon againſt the God that made them. Here it is that they have a Play-houſe, as well as a Priſon; here they play all their Deviliſh Pranks until the everlaſting Fire ſhall begin to flame. Indeed, ſome Devils may keep more conſtantly to one Countrey, and ſome to another. Hence we read of ſome in *Marc.* 5. 10. *They beſought our Lord*

Lord much, that he would not ſend them away out of the Countrey. But ſtill the High-places of our air be the Receptacles of all the wicked Spirits.

We may conclude, Thirdly, That theſe Devils are an Army under a Leader too. There is a Government, a Monarchy in the dark Regions; and hence in *Matth.* 12. 24. we read about *Beelzebub*, the Prince of Devils. There you have the Name of the Grand-Segniour who is *King over the Children of Pride.* Probably, the Devils in their firſt Conſpiracy and Rebellion againſt God, had a notorious Ring-Leader; there was one of greater dignity and influence than the reſt, by whom they were headed; and they are all now under his Command. We have mention in the Sacred Oracles, of *the Devil and his Angels.* This chief Devil called by way of eminency, the Devil, but he has innumerable Slaves, and Officers, and Emiſſaries, which are under an entire Subjection to him. His Orders they all obſerve; and therefore, when we ſpeak of the Devil, it includeth each private Souldier as well as him that is principal Commander. We ſay, The Devil, as we ſay, The Turk, or the Spaniard; it means any or every part of that infernal Rendezvous. As it is ſaid in *Pſ.* 34. 6. *The Angel of the Lord encamps, i. e.* the whole Hoſt of Angels are as One in it.

Prop. 2. The Devils are the great Adverſaries of humane Souls. 'Tis here ſaid about the Devil, He is your Adverſary; or as the Article intimats, he is that your Adverſary.

If it be asked, How the Devils are our Adverſaries? In general they labour to do us all the miſchief they can deviſe. They purſue our Hurt in all ways, and by all means. Yet in ſome ſenſe they cannot come at us unleſs according to Law. Know, That the Greek word here notes properly an Adverſary at Law; 'tis a Law-Term that is uſed here. Thus firſt, the Devils are our Adverſaries as Accuſers. 'Tis the Character of the Devil in *Rev.* 12, 10. *The Accuſer of our Brethren, which accuſeth*

ccuſeth *them before God day and night.* He is called a *Satan*, and a *Devil* for this very cauſe. The Devils are firſt our Tempters, and then our Accuſers. They complain to God againſt us, that we do not fear Him, that we do not love Him, that we do not ſeek Him, as we ought to do: they repreſent our Faults before the Lord, as things that make us unfit for any mercy at His hands. There is a Court kept ſomewhere in the Inviſible World, at which, Devils endeavour to prefer as many Complaints as they can againſt us. They firſt get, and then bring Matters of Accuſation, which we might be Indicted and Condemned for.

2*dly.* The Devils are our Adverſaries as Deſtroyers: they Plead and Pray as ſo many Attorneys, that a Judgment may be granted againſt us all; and then they Petition that they too, may be the Executioners of it. 'Tis illuſtrated in *Job*, 1. 11. and 2. 5. Satan urges upon God againſt *Job*, *put forth thine hand now, and touch his bone and his fleſh.* They would fain have all manner of Miſeries to be inflicted on us; and they try all they can, to gain Opportunities for doing their part, that we may be miſerable. A Devil is called a deſtroying Angel. They are Devils uſually, that are the Inſtruments of Divine Vengeance on the World. If it be aſked, why the Devils are our Adverſaries? There is a double Reaſon to be Aſſigned of it. One Reaſon of it is,

Their hatred of God. The Devils have ſhaken off the Law, and the Rule of God; and they cannot bear, that the Name of God ſhould be acknowledged in the World. GOD and the Devils are ſworn enemies to each other; and the Lord may ſay of them as in *Zech.* 11. 8. *My ſoul loathed them, and their ſoul alſo abhorred me.* Now the poor Children of men, both do the Service of God, and have the Image of God We do the Service of God. Man is the Prieſt of the whole viſible Creation. 'Tis by our Thoughts, 'tis by our Words, that all things elſe pay their Homage unto the Lord. The Devil that would be in the Throne of God, would ruine us, that God

God may no more have the Honour of a Father, or the Fear of a Maſter in the world. We alſo have the Image of God. In our Nature there is much, in our Vertue there is more of Gods Likeneſs. The Devil is a Tigre; they report of that wild Beaſt, it will tear the Picture of a man, when it cannot reach the Perſon of a man: There is a lively Shadow as it were, of God upon us; and this the Tigres of Hell cannot endure.

A ſecond Reaſon of it is, their Envy at man. The Devils behold man Exalted and Advanced above themſelves. 'Tis ſaid of the *Leviathan* in Job 41. 34. *He beholdeth all high things.* 'Tis fulfilled in the Pope alſo, and laſtly in the Devil; he cannot brook it that any ſhould be higher than himſelf. The Apoſtle intimats, that Pride was at firſt, *the Condemnation of the Devil.* 'Tis conjectured, that the Devil being informed of Gods Decree, to have a Man ſubſiſt in the Second Perſon of the Trinity; this provoked him and his Accomplices to their Diſobedience. However, the Devil now ſees Man ſaved, and himſelf damned: Man in the Boſom of God, and himſelf in the Bottom of Hell: well, now thinks he, I will do this man all the ſpite I can.

Prop. 3. *The Devils are potent Adverſaries of our ſouls.*

The Devil is a Lion, and as it was ſaid in Judg. 14. 18. *What is ſtronger than a Lion?* He has a Power, an Intereſt, that may make us all to tremble at his Roaring. Hence we read in *Luke* 10 19. about *the power of the enemy:* and he is compared in *Cap.* 11. 21. unto *a ſtrong Armed man.*

There be three things that ſhow the power of our Adverſaries.

Firſt, The power of our Adverſaries the Devils, lies in the nature of them. 'Tis ſaid in Eph. 6. 12. *We fight not againſt fleſh and blood only, but againſt principalities, and powers, and ſpiritual wickedneſſes.* They are Spiritual, and therefore powerful. The Spirituality of the Devils, enables them to ſtrike us when we cannot ſee them; it makes them ready to attack us and ſurpriſe us at unſpeak-

able

able Diſadvantages. The Devils are Spirits, and hence they count Iron but Straw, and Braſs as rotten VVood; they are Spirits, and ſo they excel in ſtrength; when they ſeem afraid of little Spels and Charms, it is only a ſtratagem by which they ſeek to decoy us into their dreadful power, more than before. One of them let looſe, perhaps could ſlaughter an Army of an hundred thouſand in a night.

Secondly, The power of our Adverſaries the Devils, lies in the number of them. Even ſuch little things as Mice, yea, and Lice, have proved horrible Plagues by becoming numerous. VVhat then may the Devils be, whoſe Troops amount unto many Legions? How many Devils can ſometimes be ſpared, for the Vexation of one man? In the Bowels of one afflicted Child, I have heard that murmur made, *there are two or three of us!* Yea, we read in *Luke* 8. 30. of a Legion that kept a Garriſon in one ſingle perſon: a Legion contained twelve Thouſand and five Hundred in it. Doubtleſs, there are far more Devils than there are men in the world. They ſwarm like the Frogs of *Egypt*, in every chamber of our houſes. VVe can go, we can ſtir no where, but thoſe wilde *Arabians* will be upon us.

Thirdly, The power of our Adverſaries the Devils, lies in their Confederacies. The Devils are all as one among themſelves; their Unity, their Agreement in their deſigns makes them formidable. VVe are told in Mat. 12. 26. *Satan is not divided againſt himſelf.* But more than ſo, the Devils have of their Party among our ſelves, yea, within our ſelves. Devils have men on their ſide. All wicked men promote the ends of the Devils. 'Tis ſaid, *The luſts of the Devil they will do.* 'Tis ſaid, *The Devil works in the children of diſobedience.* And the Devils have hearts on their ſide. Our wicked hearts will favour and humour the Devils in their Attempts, and betray us into their hands. When they made their Aſſault on our Saviour, 'tis ſaid, *They found nothing in him.* But they find ſomething in us, they find in us an In-mate, by whoſe

whoſe Treachery we become their Prey. This is the Power of the Enemy.

Prop. 4. The Devils are alſo cruel Adverſaries of our ſouls. The Devil is not only a Lion, but a Roaring, an Hungry, an angry Lion. Yea, according to that in *Rev.* 20. 2. he is not only a Lion, but a Dragon too. He will have no more mercy than a Lion, he will have no more mercy than a Dragon, upon all that comes in the way of his cruel Clutches. 'Twas the deſcription of the *Chaldeans* in Hab. 1. 6. *That bitter and haſty nation*; to the Devils does it much more belong; they are a *Bitter and a cruel nation.* Never was there ſuch a mercileſs and a pitileſs Tyrant, as the Devil is; nothing ſo much pleaſes that bloody Monſter, as the Pain and the Death of our unhappy ſouls; and he has no Muſick like the *groans of a deadly wounded man.* What a Prodigie of Cruelty was that *Roman* Emperour, who wiſhed that *all his People had but one neck, that he might cut it off at a Blow*! Why? The cruel Devil not only wiſhed, but in Paradiſe he had, and he did ſuch an horrid thing. And it is he that Inſpires vile men, with all the Cruelty that their Inquiſitions and their Tortures give Example of.

Prop. 5. The Devils are likewiſe reſtleſs Adverſaries of our ſouls: They go about, they are always in Action, always in Motion, that they may undo the ſouls of Men.

The Devil goes about. So could he ſay of himſelf in Job 1. 7. *I come from going to and fro in the earth, and from walking up and down in it.* This Prince goes in Progreſs, rides the Circuit through his whole Dominions, to ſee how his Work is carried on. And all that are under the Inſpection of this Prime Vifier, are continually travelling and labouring too, for the deſtruction of immortal ſouls. They go about, but how? We read in *Jude* 6. they are *kept in chains*; 'Tis by ſome rendered, they are kept for Chains: but ſuppoſe them in Chains; their Chains are ſo lengthened, and yet ſo limited, that they go about juſt where, and when, and how far the Permiſſion

Permiſſion of God ſhall give them leave. As they are not now in all the Torment, ſo they are not now in all the Bondage intended for them. 'Twas the Sentence of wicked curſed *Cain* in *Gen.* 4. 14. *A fugitive and a vagabond ſhalt thou be upon the earth.*

'Tis the caſe of every Devil, he is a Fugitive and a Vagabond in our Air. [They go about] but why? For no good, you may be ſure. 'Tis with them as 'tis ſaid to be with their Vaſſals, in Pſ. 59.15: *They wander up and down for meat, and grudge if they be not ſatisfied.* They go about upon the Catch; they go about, that they may ſpy out Objects to work upon; they go about, with a raging appetite after Sin, and the Wages of it on the World. You ſhall ſee what the Poſtures and Methods of the Devil are; they are drawn with a Pencil of the Sanctuary, in Pſal. 10. 4. *He lies in wait ſecretly, as a Lion in his den; he lies in wait to catch the poor; he does catch the poor when he draws him into his net.* Such a deviliſh Adverſary have we to deal withal.

USE I. *Information.*

There are two Leſſons that we may learn from theſe things. We may ſay after the Apoſtle in 1 Joh. 3. 15. *In this the children of God are manifeſt, and the children of the Devil.*

Firſt. We may ſee from hence, who the Children of the Devil are; Roaring Lions that go about ſeeking whom they may devour; what are they, but the creatures whom the Devil is a Sire unto? We read of one in Ezek. 19.6. *Who became a young Lion and learned to catch the prey, and devoured men.* Such Lions there are often in the World; ſometimes there are men whoſe buſineſs, whoſe delight it is, to devour their Neighbours; men who go about to impair the Eſtate, who go about to blemiſh the Eſteem, who go about to debauch the ſouls of other men. What ſhal be ſaid of ſuch men? Alas, the Devil is the Father of them all. I have no Bleſſing for any of them, but yet I may ſay to them, *This is a lions whelp, to the prey, my ſon, thou art gone up.* This is juſt like the great old Lion, with

him, even with him ſhall they one day be puniſhed, and undergo the Doom in Jer. 51. 38. *They ſhall roar together like Lions, they ſhall yell as Lions whelps.* The great and the terrible GOD, will one day make the Sires and the Whelps together, to roar under the direful Impreſſions of His everlaſting Wrath.

Secondly, From hence we may alſo ſee, who are the Children of God. 'Tis ſaid of our Lord Jeſus Chriſt, in Act. 10. 38. *He went about doing good.* There are ſome that go about ſeeking whom they may Inſtruct, that go about ſeeking whom they may Convert, that go about ſeeking whom they may Relieve. The *Lion of the tribe of Judah*, is a Father to theſe Holy men; not the Devil, but the Saviour is their Pattern. The bleſſed, the glorious Angels, and not the outragious Devils, do thus improve themſelves. Go on, Souls go on, thus to go about. I remember old Mr. *Latimer* in a Sermon, has that ſharp Reflection upon the lazy Biſhops of his time, that ſeldom or never preached in any one Pulpit of all their Dioceſs, *For ſhame, (ſaid he) you negligent Prelates, if you will not learn of God, and Chriſt, and good Men, then learn of the Devil, learn of the Devil, who is always at work in his* Dioceſs. Truly, we may learn of the Devil, to go about ſeeking the Welfare of thoſe, whom he goes about ſeeking the Ruine of.

USE II. *Exhortation.*

We have two things now incumbent on us.

1. Let us *avoid* the *roaring Lion*, who *goes about ſeeking whom he may devour.* Let us not be willingly in the way of Devils, who are ever aiming at our Confuſion.

Firſt, Let us get from the Roaring Lion, by a ſincere turning to God in Chriſt. Hear and quake all you that are yet in your unregenerate eſtate; you are in the mouth of the Roaring Lion: Oh, how can you be ſatisfied or contented there? In Converſion, we are told in *Act.* 29. 18. men are turned *from the power of Satan unto God.* Man, thou art under the power of Satan, until thou art turned again; O ſave thy ſelf before it be too late. Once

one

once being ready to be devoured by a Lion, cry'd out, Help, help, I am yet alive! Help, I am yet alive! O thou art yet alive, but if thou art not quickly redeemed from the Lion, it will ere long be *All too late! All too late!* Quickly then renounce the ſervice of the Devil; quickly loath, quickly leave all your ſins; quickly run to God in Chriſt, and ſay unto Him, as in *Iſa.* 26. 13. *O Lord our God, other lords beſides Thee have had dominion over us, but now we will make mention of thy Name alone.*

Secondly, Let us keep from the Roaring Lion, by a ſincere ſhunning of what will peculiarly bring us within his reach Indeed every Luſt as it were, ſurrenders us up unto the Devil: every time a man gratifies a Luſt, a Devil is invited into the ſoul of that man; and by every new Act of it, he takes a new Hold of the ſoul. But ſome Vices there are, which give the Devils peculiar Opportunities to devour us: of theſe take heed with a more than ordinary Caution.

Particularly,

Firſt. Beware of Diſcontent. The Devils are wonderfully diſcontented Spirits; and none more than diſcontented Perſons, ly open to their Invaſion and Annoyance. The diſcontented man is angry at God; it is a Rage at God, it is a Fret at God, which diſcompoſes him. We are told about the man that is angry at his Neighbour, in *Eph.* 4. 27. *He gives place to the Devil.* How much more may this be ſaid about the man who is angry at his Maker? The Devil finds a place in the ſoul of ſuch a man. Be not angry at any Poverty, be not angry at any Calumny, be not angry at any Affliction whatſoever. Diſcontent opens the doors of the ſoul, for all the Devils of Hell to enter in.

2*dly.* Beware of Idleneſs. If thou art idle, know that the Devil is not ſo; the idle ſoul is an empty Houſe; there happens to it that thing in Mat. 12. 44. *The unclean ſpirit walks to and fro, and comes and finds the houſe empty, then goeth he and taketh with himſelf ſeven other ſpirits, more wicked than himſelf, and they enter in.* When

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the Devil finds an Idle perſon, he as it were calls to more of his crue, Come here! come here! A brave prize for us all! When was a *David* made a prize for a Devil? It was when he roſe from his Couch in the After noon, and walked in his Balcony, as one that had nothing at all to do. Of Idleneſs comes no Goodneſs.

Thirdly, Beware of bad Company. That is, (I had almoſt ſaid) the greateſt engine the Devil has, to trepan the children of men withal. An evil Companion is Gin for a ſoul. The Devils will have thee faſt enough, if thou walkeſt in the counſel of the ungodly, and ſtandeſt in the way of Sinners, and ſiteſt in the ſeat of the ſcornful. The Devils, nay, and the Gallows too, at length often devour thoſe that bad Company ſhal ſeduce. 'Twas ſaid to them of Old, *Depart from the tents of the wicked men, leſt the earth ſwallow you up.* Even ſo, Depart from the Knots, depart from the Cups of wicked men, leſt the Devil ſwallow you up. 'Tis ſaid in Prov. 13. 20. *A companion of fools ſhall be deſtroyed.*

II Let us Reſiſt the Roaring Lion, who goes about ſeeking whom he may devour.

Do you find the Devil ready to devour you? Be you as ready to oppoſe him. It is mentioned as a ſore calamity in *Pſal.* 109. 6. *Let Satan ſtand at his right hand.* Alas! This is the condition of our Souls; we have Satan at hand, ſeeking to grip us in his hideous Claws.

How many Temptations does the Devil ſeek to devour your Souls withal? Temptations to Uncleanneſs and Wordlineſs are devouring of many. Temptations to Atheiſm and Blaſphemy are devouring of others, Perhaps, Temptations to Self-Murder have near devoured ſome unhappy ſouls. O Remember whence all theſe Temptations do ariſe. Theſe things are the Roarings of the Helliſh Lion; and will you hearken to him? Is there any thing in theſe curſed Roarings to perſwade your Hearkning thereunto? What Benefit, what Advantage, do you think theſe horrid Roarings can propound?

Come

Come then, Reſiſt the Temptations of this roaring Lion. 'Tis ſaid in *Jam.* 4. 7. *Reſiſt the devil, and he will flee from you:* If you fly, he will be a Lion, if you fight, he will be a Gnat before you.

Eſt Leo, ſi fugias; ſi ſtas, quaſi muſca recedit.

Your Encounters call for two Things.

One is your Watch. Hence 'tis here ſaid, *Be vigilant, becauſe your adverſary the devil, as a roaring lion walketh about,* When it was cryed out unto the Champion of *Iſrael* in *Judg.* 16. 20. *The Philiſtines be upon thee, Sampſon;* Then he awoke out of his ſleep. Thus it may be exclaimed, The Lions are upon thee O ſoul. O how watchful, how wakeful ſhould this cauſe thee to be. Be watchful againſt all the devices of the devil. Be watchful in every place, be watchful in every thing; be jealous alwais, Has not the devil now ſome deſign upon me?

The Second is your Faith. 'Tis recorded in *Heb.* 11. 33. *Some by Faith ſtopped the mouths of Lions.* Tho' thou ſhouldeſt be in a Den full of them, yet Faith, true Faith would muzzle them all. By Faith repair to Chriſt, who is the true *Sampſon,* which meets and ſlayes the Lions that roar upon your ſouls. By Faith repair to the Rock even to the *Rock that is higher than I!* Where you may ſit & ſhout and laugh at all the Lions that roar in the Wilderneſs, and ſay, *Where I am, there you cannot come.*

There are particularly two ſorts of devouring Temptations, which I would couclude this Diſcourſe with ſome ſuitable Reflections on.

Temptations to Atheiſm and Blaſphemy, perhaps do moleſt ſome among us; poſſibly, *Terribilia de DEO,* and *Horribilia de Fide*: Diabolical Suggeſtions about our God and our Creed; may caſt ſome of us into grievous Agonies: theſe things make many a good man to ſay, *I am weary of my life!* What ſhal in this caſe be done?

My Advice is,

Do not ſo much diſpute, as deny the Injections of the wicked one. Don't give the devil ſo much honour as to argue and parley about his lewd propoſals. Refuſe them

preſently

preſently, refuſe them peremptorily; ſo you ſilence them. When once an Atheiſtick or blaſphemous Thought appears within your Minds, immediatly hiſs it away, as the Prieſts did *Uzziah*, when they firſt ſaw the Leproſie in his Forehead. Let ſuch Thoughts immediatly occaſion in you, the ſavoury and gracious Thoughts that ſhall be juſt contrary thereunto. If the Devil would have you think there is no God, then without any more ado, ſpite the Devil by ſuch a Thought, with an Ejaculation contradicting of it, *Lord, I believe that thou art, and that thou art a Rewarder too.* Don't object, *What if there be no God?* But ſuppoſe for once, that God is. 'Tis by far the ſafer Suppoſal of the two. And then try whether to weary the Devil, be not the beſt way to Conquer him. Let every fiery Dart of Satan, fetch an holy Dart of Prayer and Grace from thee, and the Devil will ſoon be weary of his Methods.

Temptations to Self-Murder, may likewiſe be fierce upon ſome unhappy people here. 'Tis almoſt unaccountable, that at ſome times in ſome places here, melancholy diſtempered Ragings toward Self-Murder, have been in a manner Epidemical. And it would make ones hair ſtand, to ſee or hear what manifeſt Aſſiſtance the Devils have given to theſe unnatural Self-executions, when once they have been begun. 'Tis too evident, that perſons are commonly bewitcht or poſſeſſed into theſe unreaſonable Phrenſies. But what ſhall theſe hurried people do?

My Advice is,

Don't conceal, much leſs obey the Motions of your Adverſary. Failing in this, made a poor man after a faithful Sermon, in a neighbouring Town, preſently to Drown himſelf in a Pit, that had not two Foot of Water in it. If you will not keep, that is the way not to take the Devils counſel. Let not him tye your Tongues, and it is likely he will not gain your Souls. Complain to a good God, of the Dangers in which you find your ſelves; cry to him, *Lord, I am oppreſſed, undertake for me.* Complain alſo to a wiſe Friend. Let ſome prudent and faithful

faithful Neighbour underſtand your Circumſtances: 'tis poſſible, you may thereby eſcape the Snares with which the cruel Fowlers of Hell hope to trepan you into their diſmal Clutches for evermore. Your Neighbours may do much for you, and may prove your Keepers if God ſhall pleaſe. It may be the unkindneſs of ſome Friend, may have thrown you into your preſent Madneſs? Now the kindneſs of ſome Friend may prove the antidote. Many times a natural Diſtemper, is that by which the Devil takes Advantage, to get the Souls of Self-Deſtroyers into his bloody hands. In this caſe for the tempted perſons to diſcloſe their Griefs, will be the way to obtain their Cures. Their Neighbours ought now to conſult a skilful Phyſician for them; and oblige, yea, conſtrain them to follow his Directions. When the Humours on, and by which the Devil works, are taken away, perhaps he may be ſtarved out of doors. Many times, again, the Sin of Slothfulneſs gives the Devil opportunity, to procure the Self-Deſtruction of the Sluggard. In this caſe too, the tempted perſon may be ſuccoured by the Standers-by, becoming ſenſible of their Circumſtances: their Neighbours may now compel them to follow their Buſineſs. A Calling, the Buſineſs of a Calling, is an Ordinance of God, ſanctified by Him to deliver us from the evil Spirits, that enter into the empty Houſe.

But moſt times, there may be ſome old and great Sin unrepented of, where Temptations to Self-Murder have a violence hardly to be with-ſtood. There was once a man among us, who in the horrours of Deſpair, uttered many dreadful Speeches againſt himſelf, and would often particularly ſay, I am all on a light Fire under the Wrath of God! This man yet never confeſſed any unuſual ſin, but this; that having gotten about Forty pounds by his Labour, he had ſpent it in wicked Company: but in his anguiſh of ſpirit he hanged himſelf. There was once a Woman among us, who under ſickneſs, had made Vows of a new Life; but apprehending ſome

Defects

defects in her converſation afterward, ſhe fell into the diſtraction wherein ſh: alſo hanged her ſelf. And the Sin of Adultery and Drunkenneſs has more than once iſſued in ſuch a deſtructive Deſperation. In caſe of this or any ſuch Guilt, Confeſſion with Repentance affords a preſent Remedy. *To* fly from Soul-terrour by Self-murder, is to leap out of the Frying-pan into the Fire. Poor tempted People, I muſt like *Paul* in priſon, cry with a loud voice unto you, *Do your ſelves no harm*; all may be well yet, if you will hearken to the Counſels of the Lord.

Now, *Do thou, O God of peace, bruiſe Satan under our feet, world without end.* Amen.

A DISCOURSE on *WITCHCRAFT.*

I. Sam. XV. 23.
Rebellion is as the ſin of witchcraft.

AS it is the Intereſt of all Chriſtians to Conſider the wondrous Works of God, ſo it is the Duty of all Miniſters to ſtudy thoſe of his VVords, with a peculiar Application, at which his VVorks like Hands in the Margin thereof do point, with Endeavours to make their Hearers underſtand what Leſſons of the former the Voices of the latter do more eſpecially direct unto.

A pious Family in this Town has lately had befalling of it, a Providence full of many Circumſtances very aſtoniſhing; a Providence, wherein the power of GOD, the Succeſs of Prayer, and the Exiſtence with the Operation of Devils, has been demonſtrated in a manner truly extraordinary; a Providence, whereof you have heard much, but I have ſeen more, and whereof neither you nor I can take a due Notice, without a ſolemn Diſcourſe at this time upon it. 'Tis a Tribute owing to God that I

Diſpenſe

Diſpenſe, and 'tis a Revenge due unto Satan that you ſhould attend the Truths proper to be delivered on an occaſion ſo Remarkable.

When ſome poor people fell into the hands of a *Pilate* our Saviour ſaw cauſe to preach a Sermon about Repentance thereupon: What leſs than a Sermon can be call'd for, when ſome poor Children have lately fall'n into the hands of a Devil? tho' thanks be to our *David*, the Lambs are like to be delivered from the Helliſh Monſters to which they were become a Prey. And this may ſeem the rather convenient, becauſe the godly Father of the Children has deſired it. For which cauſe the Text before us may be proper to be inſiſted on.

The Great GOD had three ſeveral times declared that the Nation of the *Amalekites* was to be deſtroyed and extirpated for evermore. King *Saul* was now employed with an Expedition againſt them, to accompliſh that Prediction, and to execute the Vengeance of Heaven upon the preſent Generation of them, not only for their own Cruelty and Villany, but alſo for the Wickedneſs of their Anceſtors four hundred years before. The Soveraign God had Anathematized every living thing among them, and ordered that both Man and Beaſt ſhould fall in the day of ſlaughter. The Army, on I know not what pretence, did not obſerve this Commiſſion, for which reaſon *Samuel* is now ſent unto their Leader with diſmal Rebukes and heavy Tidings for his Diſobedience. In the Text before us, the *Prophet* aggravats the Sin of *Saul*.

1. By Deſcribing of the Sin. The right Name is here put upon it; and it is called Rebellion againſt God.

2. By comparing of the Sin. It is reſembled unto Witchcraft it ſelf; not an Equality, but a Similitude between them is intended. It is not affirmed to be as great an Evil, but as true an Evil as Witchcraft is. That Witchcraft was a Sin far from venial, muſt be own'd by *Saul*, who had lately ſcow'red all the Witches out of *Iſrael*: It is now ſaid, Such a Fault is thine. The following Expreſſion carries on the ſame ſenſe;

and the meaning of that is, that they who adored an Idol, (for ſo I would rather tranſlate the word here rendered Iniquity) or they who conſulted a Teraphim, which was a ſort of a little Image from whence *Dæmons* gave Anſwers to Enquirers; even theſe are not more unqueſtionable Sinners, than thoſe that add Stubbornneſs to Rebellion againſt the Lord.

But the Doctrine which we have now before us, is,

That VVitchcraft is a monſtrous and an horrid Evil which yet all Rebellion againſt GOD may be too much compar'd unto.

By the enſuing Propoſitions, we may ſtate and ſhape this Truth aright in our minds.

PROP. I.

Such an Helliſh thing there is as *Witchcraft* in the world. There are two things which will be deſired for the advantage of this Aſſertion. It ſhould *firſt* be ſhow'd,

VVhat *Witchcraft is*;

My Hearers will not expect from me an accurate Definition of the vile thing; ſince the grace of God has given me the Happineſs to ſpeak without Experience of it. But from Accounts both by Reading and Hearing I have learn'd to deſcribe it ſo.

Witchcraft is the doing of ſtrange (and for the moſt part ill) things by the help of evil Spirits Covenanting with (and uſually Repreſenting of) the woful Children of men.

This is the Diabolical Art that *Witches* are notorious for.

Firſt; VVitches are the doers of ſtrange things, they cannot indeed perform any proper Miracles; thoſe are things to be done only by the Favourites and Embaſſadours of the LORD. But wonders are often produced by them, though chiefly ſuch wonders as the Apoſtle calls in 2 *Theſ.* 2. 9. Lying wonders. There are wonderful Storms in the great world, and wonderful wounds in the little world, often effected by theſe

theſe evil Cauſes. They do things which tranſcend the ordinary courſe of Nature, and which puzzle the ordinary ſenſe of Mankind. Some ſtrange things are done by them in a way of real Production. They do really torment they do really afflict thoſe that their Spite ſhal extend unto. Other ſtrange things are done by them in a way of crafty Illuſion. They do craftily make of the Air, the Figures and Colours of things that never can be truly created by them. All men might ſee, but I believe, no man could feel ſome of the things which the Magicians of *Egypt*, exhibited of old.

Secondly, They are not only ſtrange things, but ill things, that witches are the doers of. In this regard alſo they are not the Authors of Miracles: thoſe are things commonly done for the good of Man, always done for the praiſe of God. But of theſe Hell-hounds it may in a ſpecial manner be ſaid, as in *Pſal.* 52. 3. *Thou loveſt evil more than good.* For the moſt part they labour to Rob Man of his Eaſe or his wealth; they labour to wrong God of his Glory. There is mention of Creatures that they call white VVitches, which do only good Turns for their Neighbours. I ſuſpect that there are none of that ſort; but rather think, *There is none that doeth good, no, not one.* If they do good, it is only that they may do hurt.

Thirdly, It is by virtue of evil Spirits that VVitches do what they do. VVe read in *Epheſ.* 2. 2. about the *Prince of the power of the Air.* There is confined unto the Atmoſphere of our Air a vaſt power, or Army of Evil Spirits, under the Government of a Prince who employs them in a continual Oppoſition to the Deſigns of GOD: The Name of that Leviathan who is the Grand Seigniour of Hell, we find in the Scripture to be *Beelzebub.* Under the Command of that mighty Tyrant, there are vaſt Legions & Myriads of Devils, whoſe Buſineſs and Accompliſhments are not all the ſame. Every one has his Poſt, and his work; and they are all glad of an opportunity to be miſchievous in the VVorld. Theſe are they by

whom Witches do exert their Deviliſh and malignant Rage upon their Neighbours: And eſpecially Two Acts concur hereunto: The Firſt is, their Covenanting with the VVitches. There is a moſt helliſh League made between them, with various Rites and Ceremonies. The VVitches promiſe to ſerve the Devils, and the *Devils* promiſe to help the VVitches; How? It is not convenient to be related. The ſecond is, Their Repreſenting of the VVitches. And hereby indeed theſe are drawn into ſnares and cords of Death. The devils, when they go upon the Errands of the VVitches, do bear their Names; and hence do *Harmes* to come to be carried from the Devils to the VVitches. VVe need not ſuppoſe ſuch a wild thing as the Transforming of thoſe VVitches into Bruits or Birds, as we too often do.

It ſhould next be proved, that VVitchcraft is.

The Beeing of ſuch a thing is denied by many that place a great part of their ſmal wit in reading the Stories that are told of it. Their chief Argument is, that they never ſaw any VVitches, therefore there are none. Juſt as if you or I ſhould ſay, we never met with any Robbers on the Road, therefore there never was any Padding there.

Indeed the Devils are loath to have true Notions of VVitches entertained with us. I have beheld them to put out the eyes of an enchanted Child, when a Book that proves, There is VVitchcraft, was laid before her. But there are eſpecially two Demonſtrations that evince the Being of that Infernal myſterious thing.

Firſt, We have the teſtimony of Scripture for it. *VVe* find *VVitchcrafts* often mentioned, ſometime, by way of Aſſertion, ſo nettimes by way of Alluſion, in the Oracles of God. Beſides that, we have there the Hiſtory of diverſe *VVitches* in theſe infallible and inſpired writings. Particularly, the Inſtance of the *VVitch* at *Endor*, in 1 *Sam.* 28. 7. is ſo plain and full that *VVitchcraft* it ſelf is not a more amazing thing, than any Diſpute about the Beeing of it, after this. The Advocats

of

of Witches muſt uſe more Tricks to make Nonſenſe of the Bible, than ever the witch of *Endor* uſed in her Magical Incantations, if they would evade the Force of that famous Hiſtory. They that believe no witches, do imagine that Jugglers only are meant by them whom the Sacred Writ calleth ſo. But what do they think of that Law in *Exod.* 22. 18. *Thou ſhalt not ſuffer a witch to live?* Methinks 'tis a little too hard to puniſh every ſilly *Juggler* with ſo great Severity.

Secondly, We have the *Teſtimony of Experience for it.* VVhat will thoſe *Incredulous*, who muſt be the only *Ingenious* men ſay to this? Many VVitches have like thoſe in *Act.* 19. 18. *Confeſſed and ſhewed their Deeds.* VVe ſee thoſe things done, that it is impoſſible any *Diſeaſe*, or any *Deceit* ſhould procure. VVe ſee ſome hideous *Wretches* in hideous *Horrours* confeſſing, *That they did the Miſchiefs.* This Confeſſion is often made by them that are owners of as much Reaſon as the people that laugh at all *Conceit of Witchcraft*: the exacteſt Scrutiny of skilful Phyſicians cannot find any diſtraction in their minds. This *Confeſſion* is often made by them that are apart One from another, and yet they agree in all the Circumſtances of it. This *Confeſſion* is often made by them that at the ſame time will produce the *Engines and Enſigns of their Helliſh Trade*, and give the ſtanders by an *Ocular Conviction of what they do*, and how. There can be no Judgment left of any *Humane affairs*, if ſuch *Confeſſions* muſt be Ridiculed: all the *Murders*, yea, and all the *Bargains* in the world muſt be meer *Imaginations* if ſuch *Confeſſions* are of no Account.

PROP. II.

VVITCHCRAFT is a moſt Monſtrous and Horrid Evil. Indeed there is a vaſt heap of bloody roaring Impieties contained in the Boweis of it. VVitchcraft is a Renouncing of GOD, and Advancing of a filthy *Devil* into the Throne of the Moſt High; 'tis the moſt nefandous *High Treaſon* againſt the Majeſty on High. VVitchcraft, is a Renouncing of *Chriſt*, and

preferring the Communion of a loathſome lying Devil before all the Salvation of the Lord Redeemer; 'tis a Trampling under foot that Blood which is more precious than Hills of Silver, or whole Mountains of Gold. There is in Witchcraft, a moſt explicite Renouncing of all that is holy and juſt and good. The Law given by God the Prayer taught by Chriſt, the Creed left by the Apoſtles, is become abominable where Witchcraft is embraced: The very Reciting of thoſe bleſſed things is commonly burdenſome where Witchcraft is. All the ſure Mercies of the new Covenant, and all the Juſt Duties of it, are utterly abdicated by that curſed Covenant which Witchcraft is conſtituted with. Witchcraft is a Siding with Hell againſt Heaven and Earth; and therefore a Witch is not to be endured in either of them. 'Tis a Capital Crime and it is to be proſecuted as a piece of Deviliſm that would not only deprive God and Chriſt of all his Honour, but alſo plunder man of all his Comfort. *Witchcraft*, it's an impotent, but an impudent Eſſay to make Hell of the Univerſe, and to allow nothing but a *Tophet* in the World. *Witchcraft*,--- What ſhal I ſay of it! It is the furtheſt Effort of our Original Sin; and all that can make any Practice or Perſon odious, is here in the Exaltation of it.

It was the ſpeech of *Jehu* to *Joram*, in 2 *King.* 9. 22. *What peace, ſo long as the Witchcrafts of thy mother are ſo many?* Truly, as *Witchcraft* would break the peace of all Mankind, ſo 'tis a thing that ſhould enjoy no Peace among the Children of *Adam*. Nothing too vile can be ſaid of, nothing too hard can be done to ſuch an horrible iniquity as *Witchcraft* is.

PROP. III.

Rebellion againſt God has very much like to Witchcraft in it. Something like to Witchcraft there is in an Act of Rebellion; But a Courſe of Rebellion has much more like to *Witchcraft* in it. Some perſons there are whoſe way is that of wickedneſs, whoſe work is that of *Iniquity*. Thoſe perſons do *what is like Witchcraft* every day

day. For, Firſt, In Rebellion, men caſt off the Authority of GOD: The Witch declares a Will to be no more diſpoſed and ordered by the Will of God; ſhe ſays, *God ſhall not be my Governour.* Such is the Language of Rebellion. When men rebel againſt God. They ſay like him in Exod. 5. 2. *I know not the Lord, and I will not obey his voice.* They ſay like them in Jer. 44. 16. *As for the word ſpoken in the Name of the Lord, we will not hearken thereunto.* There is indeed a ſort of Atheiſm in Rebellion. The Sinner is a Fool that wiſhes, *O that there were no God!* that reſolves, *God ſhall not be Lord over me.*

Secondly, In Rebellion men refuſe the Salvation of Chriſt. The Witch contemns all the offers of the Goſpel, and prizes the dirty proffers that Satan makes before them all. This is the plain Engliſh of Rebellion; it ſays What is tendered by the Devil, is better than what is tendered by the Saviour. The LORD ſaid about *Iſrael* of old in Pſal. 81. 11. *Iſrael would none of Me.* Thus 'tis when men rebel againſt God. A Jeſus may ſay, *Thoſe poor creatures will have none of me, nor of my Blood.* A Pardon may ſay, *Thoſe guilty creatures will have none of me.* A Kingdom may ſay, *Thoſe undone creatures will have none of me.* Where Sin is committed, there Chriſt is deſpiſed. This doleful Phrenſy is in all Rebellion againſt the Lord.

Thirdly, In Rebellion men chooſe and ſerve the Devil as their Lord. The Witch makes an horrible Agreement with Devils, to be theirs alone. This is the intent of all Rebellion too. It in ſhort ſays, Let the Devil rule; it ſays, Let the Devil be humoured and gratified. As that cowardly King ſaid unto the *Syrian*, 1 King. 20. 4. *My Lord, O King, I am thine, and all that I have.* Thus the ungodly man ſays unto the Devil; Thou art my Lord and my King. All Rebellion againſt God is in Obedience to the Devil. When men rebel, they lay their wit, their love, their ſtrength, and all the Inſtruments of that Rebellion before the Devil, and they ſay, This

is

is [illegible] Satan, and all that they have. They do even [illegible] O[illegible]lves to the Devil! as we read of one, *He sold* [illegible] *work wickedness.*

[illegible] *himself*, [illegible] Rebellion, Men cast the Bond and the good [illegible] *Fourth* [illegible]aptism behind their back. Among the custom of Witches, this is one. They Renounce their Baptism in a manner very Diabolical. The same thing is done in the Rebellion of a wicked man. We are told in 1 *Pet.* 3. 21. that the thing which renders Baptism available is *The answer of a good Conscience.* But in Rebellion against God, men give the answer of an Evil Conscience, and so make a Nullity of their Sacred Baptism. The Demand of God is, *Wilt thou believe as baptized persons do profess to do?* The Rebel answers, *No, I will continue shut up in my unbelief.* The demand of God is, *Wilt thou put on Christ, as the Baptized profess to do?* The Rebel answers, No, *I will put on the old man.* The Almighty God puts that Question, *Wilt thou forsake the World, the Flesh, and the Devil,* as thy Baptism does oblige to do? In Rebellion the answer of sinful man is, No, *I will serve them all; they shall all be the Idols of my Soul.* With what Conscience can they answer so! But thus their Baptism is nothing with them.

Fifthly, All that rebel against God, are very mischievous in doing so. They are mischiefs that Witches are delighted in. Thus 'tis the end of Rebellion to bring destruction upon all that are near unto it. 'Tis said in *Eccles.* 9. 18. *One sinner destroyeth much good.* It is the ill hap of Sinners like Witches to do hurt wherever they come; they hurt the Souls of their Neighbours by the venom of their evil Communication; they hurt the Names of their Neighbours by their slanderous Defamation; they hurt their Estates by bringing down the fiery Judgments of Heaven upon all the Neighbour-hood. Unto Rebellion against God, are owing all the Distresses and Miseries of a calamitous world. This is the *Achan*, this is the troubler of us all.

The Improvement of these things now calls for our Earnest

earneſt Heed; and unto each of our three Propoſitions, we may annex Applications agreeable thereunto.

I begin with the Uſe of the firſt Propoſition.

1. By way of Information.

There are eſpecially two Inferences to be drawn from this Poſition, That ſuch a thing there is, as *Witchcraft* in the VVorld.

[Firſt.] Since there are *witches*, we are to ſuppoſe that there are Devils too: Thoſe are the Objects that *Witches* converſe withal. It was the Hereſie of the ancient Sadducees in *Act.* 23. 8. The Sadducees do ſay, that there is neither Angel nor Spirit. And there are multitudes of Sadducees yet in our days; Fools, that ſay, ſeeing is Believing; and will believe nothing but what they ſee. A Devil, is in the Apprehenſion of thoſe mighty acute Philoſophers, no more than a Quality, or a Diſtemper. But, as Paul ſaid unto Him of old, *King Agrippa, Believeſt thou the Prophets?* Thus I would ſay, Friend, *Believeſt thou the Scriptures?* I pray, VVhat ſort of things were they, of whom we read in Jude 6. *Angels that kept not their firſt eſtate, but left their own Habitation, and be reſerved in chains unto the judgement of the great day.* VVhat ſort of things were they, who in *Matth.* 18. 16. *Beſought* our Lord, *If thou caſt us out, ſuffer us to go into the herd of ſwine?* VVhat thing was that, which in *Luk.* 4. 33. cryed out unto the Lord Jeſus with a loud voice, *Let us alone?* Surely, theſe things could be none but Spiritual and rational Subſtances, full of all VVickedneſs againſt God, and Enmity againſt man. VVe ſhall come to have no Chriſt, but a Light within, and no Heaven, but a Frame of mind, if the Scriptures muſt be expounded after the Rules of the modern Sadducees. Perhaps though the Scriptures are Fables to that ſort of men: Come then thou Sadducee, VVhat kind of thing is that which will ſo handle towardly ingenuous well-diſpoſed perſons? That if any Devotions be performed, they ſhall roar and tear unreaſonably, and have ſuch Noiſes & ſuch Tortures

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in them, as not only to hinder themſelves wholly, but others too much from joyning in the Service; and ſtrive to kick or ſtrike the Miniſter in his Prayers, but have their hands or feet ſtrangely ſtopt, when they are juſt come at him, and yet be quiet before and after the Worſhip? That if any idle or uſeleſs Diſcourſe be going, they ſhall be well; but at any ſerious Diſcourſe, they ſhall be tormented in all their Limbs. That if a Portion of the Bible be read, though they ſee and hear nothing of it, and though it may be in *Greek* or *Hebrew* too, they ſhall fall into terrible Agonies, which will be over when the Bible is laid aſide. That they ſhall be able to peruſe whole Pages of Evil-Books, but ſcarce a Line of a good one. That they ſhall Move and Fly, and tell ſecret things, as no ordinary Mortals can. Let me ask, *Is not the hand of* Joab *in all this?* Or is there not a *Devil*, whoſe Agency muſt account for things that are ſo extravagant? I am now to tell you, *That theſe eyes of mine have beheld all theſe things*, and many other more no leſs amazing. Chriſtian, there are Devils: and ſoo many of them too, as ſometimes a Legion of them are ſpar'd for the Vexation of one man. The Air in which we breath is full of them. Be ſenſible of this, you that obey God: there are Troops of Tempters on every ſide of thee. Awake, O ſoul, Awake, thoſe Philiſtines of Hell are upon thee. Upon the leaſt Affrightment in the dark, many ſimple people in the dark, many ſimple people cry out, *the Devil! the Devil!* Alas, there are Devils thronging about thee every day. O let the thought of it make thee a careful and a watchful man. And be ſenſible of this you that commit Sin, the Lord Jeſus hath ſaid of you, *Ye will do the luſts of your father the Devil.* How often do many of you, make a Mock and a Jeer of the *Devil*, while you are drudging for him? But know, that there are dreadful *Devils* to ſeize upon thy forlorn forſaken ſoul, at its departure hence. O become a new man at the thought of this.

2. Since

2. Since there are Witches and Devils, we may conclude that there are alſo Immortal Souls. Devils would never contract with Withches for their Souls, if there were no ſuch things to become a Prey unto them. One of the Popes when he lay dying, ſaid, *I ſhall now quickly know whether I have an Immortal Soul or not.* Within leſs than a hundred years, you and I ſhall be convinced of it, if we are not ſo before. We may truly ſay, Devils and Witches bear a witneſs againſt them that have any ſcruple of it. There are ſome dreaming Hereticks, that hold Man wholly mortal. I am ſure the Apoſtle *Paul* was not of their beaſtly Opinion, when he ſaid in *Phil.* 1. 21. *I deſire to be diſſolved and to be with Chriſt.* Nor was the Martyr *Stephen* of their Opinion, when he expired, ſaying, in Act. 7. 59 *Lord Jeſus receive my ſpirit.* Nor was our Lord Jeſus himſelf of that Opinion, when He ſaid unto the Thief on the Croſs, in Luk. 23. 43. *This day thou ſhalt be with me in Paradiſe.* 'Tis an Opinion unworthy of a man that is owner of a Soul. The miſtaken *Indians*, when firſt they ſaw a man on Horſeback, did conceit the Man and the Horſe to be one Creature: it is as foul an Error, to conceit that it is but one thing which man conſiſteth of. No, 'Tis a right Anatomy of man, in Gen. 2. 7. *The Lord God formed man out of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living Soul.* Remember, thou haſt in thee a living Soul, or a Spirit, able to Know, and Will, and Argue ſo, as nothing elſe in the viſible Creation can. This living Soul is the Candle of the Lord within thee, and no Wind, no Death can ever extinguiſh it. O make much of this living Soul, ſave it, and do not ſell it: it is a Jewel too precious to be thrown away. Do not ſell thy ſoul for a ſong; take heed that the Devils make it not theirs by any Folles of thine.

2. *By way of Exhortation.*

There is one thing to be now preſſed upon us all. Let us wiſely endeavour to be preſerved from the Moleſtations

Moleſtations of all VVitchcraft whatſoever. Since there is a thing ſo dangerous, defend your ſelves, and ſhelter your ſelves by all right means, againſt the Annoyance of it.

Conſider the multitudes of them, whom Witchcraft hath ſometimes given Trouble to. Perſons of all ſorts, have been racked and ruined by it; and not a few of them neither. It is hardly twenty years ago, that a whole Kingdom in *Europe*, was alarm'd by ſuch potent Witchcrafts, that ſome hundreds of poor Children were invaded with them. Perſons of great Honour have ſometimes been cruelly bewitched. What lately befell a worthy Knight in *Scotland*, is well known unto the VVorld. Perſons of great Vertue too, have been bewitched, even into their Graves. But four years are paſſed, ſince a holy man was kill'd in this doleful way, after the Joy as well as the Grace of GOD, had been wonderfully filling of him. This Conſideration ſhould keep us from Cenſuring of thoſe, that VVitchcraft may give Diſturbance to: but it ſhould put us on ſtudying of our own Security. *Suppoſe ye that the enchanted Family in the Town, were ſinners above all the Town, becauſe they have ſuffered ſuch things? I tell ye Nay, but except ye repent, ye may all be ſo dealt withal.* The Father of Lies uttered an awful Truth, when he ſaid through the mouth of a poſſeſſed man, If God would give me leave, I would find enough in the beſt of you all, to make you all mine.

Conſider alſo the Miſery of them, whom VVitchcraft may be let looſe upon. If *David* thought it a ſad thing to fall into the hands of men; VVhat is it to fall into the hands of Devils? The hands of *Turks*, of *Spaniards*, of *Indians*, are not ſo dreadful as thoſe hands that *witches* do their works of Darkneſs by. O what a direful thing is it, to be prick't with Pins, and ſtabb'd with Knives all over, and to be fill'd all over with broken [illegible]es? 'Tis impoſſible to reckon up the varieties of Miſeries which thoſe Monſters inflict, where they can have a Blow. No leſs than Death, and that a languiſhing and a terrible

terrible Death will ſatisfie the Rage of thoſe formidable Dragons. Indeed Witchcraft ſometimes grows up into Poſſeſſion it ſelf: the Devils that are permitted to torment at laſt do poſſeſs the Bodies of the bewitched Sufferers: But who can bear the thoughts of that? who can forbear crying out, *O Lord, my fleſh trembles for fear of thee, and I am afraid of thy judgments.*

What ſhall then be done for our Preſervation? Away with all ſuperſtitious Preſervatives: about thoſe Confidences the Word of God is that, in Jer. 2. 37. *Thou ſhalt not proſper in them.*

But there are three admirable Amulets that I can heartily recommend unto you all.

The firſt preſervative is, a fervent Prayer. Pour out that Prayer before the Lord, in Pſal. 59. 2, 3. *Deliver me from the workers of iniquity, and ſave me from the bloody ones; for lo, they lie in wait for my ſoul.* And be much in Prayer every day. The Devils are afraid of our Prayers; they tremble and complain, and are in a ſort of Anguiſh while our Prayers are going. There was a houſe of a renowned Miniſter in *France*, infeſted with evil Spirits; who though they had been very troubleſome, yet when the good man was betaking himſelf to Prayer, they would ſay, *Now you are going to Prayer, I'le be gone.* Let us pray much, and we need fear nothing. Particularly, Let Ejaculatory Prayers be almoſt continually in our minds, and ſo we ſhall never ly open to the fiery darts of the wicked one.

The ſecond Preſervative is a lively Faith. The Pſalmiſt well ſaid, in Pſal. 56. 2, 3. *Mine enemies would dayly ſwallow me up; At what time I am afraid, I will truſt in thee.* Be not afraid of any Devils; if you are, turn the Fear into Faith. By Faith reſign your ſelves to the Cuſtody of Him that is the Keeper of *Iſrael*. By Faith perſwade your ſelves that He is able to keep what you have committed unto Him. Thus, run to the Rock, and there triumph over all the *powers of darkneſs*. Triumph and ſay, *The Lord is on my ſide; I will not fear: What can Hell do unto me?*

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The third *Preſervative* is, a Holy Life. There was a very Holy Man of old, *a man that feared God and eſchewed evil*; and the Devils murmur'd in *Job.* 1. 10. *God has made an hedge about him.* The ſame have the Devils confeſt, when they have plotted againſt other Holy Men. Do not thou break the Hedge of God's Commandment, and perhaps he will not let any break the Hedge of His Providence, by which thou art ſecured. The Holy Angels are the Friends, the Guardians, the Companions, of all Holy Men; they may open their eyes, and ſee more with them than againſt them. A Camp, an Hoſt of Angels, will fight againſt all the Harpies of Hell, which may offer to devour a Saint of GOD.

Uſe theſe things as the Shields of the Lord; ſo you ſhall be preſerved in Chriſt Jeſus, from the Aſſaults of the Deſtroyer. Suppoſe now that any VVitches may let fly their Curſes at you, you are now like a Bird on the VVing in ſuch Heaven ward Motions, that they cannot hitt you. Now the Devils and their Creatures, cannot ſay of you as the *Dæmon* ſaid of the Chriſtian woman, whom at a Stage-Play he took poſſeſſion of, and being asked gave this reaſon of his taking her, *I found her on my own ground.*

VVe paſs on to the

USE of the *Second Propoſition*;

And that muſt be a Counſel from God unto us all.

Particularly,

Since *Witchcraft* is an *Evil* ſo horrible.

1. To them that may be Enticed unto the Sin of VVitchcraft. To them we ſay,

1. Take heed that you be not by any Temptation, drawn into this monſtrous and horrid *Evil.*

The beſt man that ever breathed, was tempted hereunto; that man who was more than a meer Man, was aſſaulted by the chief Devil of the loweſt Hell with this Temptation, in *Mat.* 4. 9. *Fall down and worſhip me.* But by the *Sword of the Spirit*, our Lord kept him off.

If

it any of you are by any Devil ſo ſollicited, thus reſiſt, thus repel all the Motions of the wicked one. Don't give your ſelves away to thoſe Deceivers that will become Tormentors of your ſouls in another World.

It may be the propoſal of this Counſel, may make ſome to ſay as he 2 King. 8. 13. *What? Is thy ſervant a dog, that he ſhould do this great thing?* I anſwer, Alas, we ſhould every one of us be a Dog and a Witch too, if God ſhould leave us to our ſelves. It is the meer Grace of God, the Chains of which reſtrain us from bringing the Chains of Darkneſs upon our Souls: The humble and (therefore) Holy Martyr *Bradford*, when he heard of any Wickedneſs committed in the Neighbourhood, would lay his hand on his Breaſt and ſay, *In this heart of mine, is that which would render me as wicked as the worſt in the world, if God ſhould leave me to my ſelf.* When we ſee a forlorn wretch executed for Witchcraft, you and I may ſay the ſame. They that are Witches now, once little dream't of ever becoming ſo. *Let him that ſtands, take heed leſt he fall.* If we would not fall into that horrible Pit, let us follow theſe Directions.

Direction 1.

Avoid thoſe ill Frames which are a Step to Witchcraft. There are eſpecially two ill Frames which do lead people on to the worſt VVitchcraft in the world. Shun a Frame of Diſcontent. VVhen perſons are diſcontented with their own ſtate; when perſons through Diſcontent at their Poverty, or at their Miſery, ſhall be always murmuring and repining at the Providence of God, the Devils do then invite them to an Agreement with, and a Relyance on them for help; downright VVitchcraft is the up-ſhot of it. VVe find in *Luk.* 4. 2. our Lord hungred, and then the Devil came in an audible or a viſible manner to Him, though he had been more ſpiritually long before aſſaulting of Him. They are needy perſons whom Devils make the moſt likely attempts upon. And ſome perſons are not only Hungry

gry, but Angry too; but then every Fret, every Fume, is as it were a Call to the Devils; it calls to them, come and help me. Shun alſo a Frame of ill-wiſhing. There is a Witchcraft begun in the Imprecations of wicked people. Many profane perſons will wiſh the Devil to take this and that, or the Devil to do this and that; and when they call, at laſt he comes; or at leaſt the Devil does what they wiſh. Obſerve this, we are by our ſins, worthy to have Miſchiefs befalling us every day; and the Devils are always ready to inflict what we deſerve. I am alſo apt to think, that the Devils are ſeldom able to hurt us in any of our exteriour Concerns, without a Commiſſion from ſome of our Fellow-worms. It is intimated in *Gen.* 4. 9. That every man is his *Brothers Keeper*: We are by our good wiſhes to keep our Brethren from the In-roads of Ill-ſpirits. But when foul-mouth'd men ſhall wiſh Harm unto their Neighbours, they give a Commiſſion unto the Devils to perform what they deſire; and if God ſhould not mercifully prevent it, they would go thorow with it. Hear this, you that in wild Paſſions will give every thing to the Devil: Hear it, you that will ſpeak a Rot, a Pox, and a Plague upon all that ſhall provoke you. I here Indict you as guilty of helliſh Witchcraft in the ſight of God. 'Tis the little Wapping of ſmall Dogs, that ſtirs up the cruel Maſtives to fall upon the Sheep in the Field.

Direction 2.

Avoid all thoſe ill Charms which are a piece of Witchcraft. The Devils have pretty Rattles, as well as fiery Arrows: they that uſe the Rattles, will come at length to uſe the Arrows too. Do not play on the Brink of the Pit, leſt you tumble in. It was complained in 2 King. 17. 9. *The Children of Iſrael did ſecretly thoſe things that are not right againſt the Lord their God.* Even ſo it may be ſaid, that the people among us do often and frequently thoſe things that have a ſort of Witchcraft in them.

There

There are manifold Sorceries practiſed among them that make a profeſſion of Chriſtianity, againſt which I would this day bear a witneſs in the Name of the moſt holy Lord. 5

Firſt, There are ſome that make uſe of wicked Charms for the curing of Miſchiefs. It is too common a thing for perſons to oppoſe Witchcraft it ſelf with Witchcraft. When they ſuppoſe one to be bewitched, they do with Burnings, and Bottles, and Horſhoes, and, I know not what, magical Ceremonies endeavour his Relief. Mark what I ſay: To uſe any Remedy, the force of which depends upon the Compact of the Devils with the Witches, is to involve ones ſelf in the curſed Compact: it is, as it were, to ſay, *O Devil, Thou haſt agreed with ſuch a perſon, that they ſhall be expos'd unto Torments by the uſe of ſuch or ſuch a Ceremony, we do now uſe the Ceremony, and expect thy bleſſing upon it.* This is the Language foamed out by this fooliſh Magick. Does not thy Conſcience tremble at ſuch Iniquity and Impiety? This may be to heal a Body, but it is to deſtroy a Soul. Theſe perſons give themſelves to the Devils to be deliver'd from the Witches. And the people that are eas'd and helped by ſuch means, they ſay, do uſually come to unhappy Ends. Let me ſay as in 2 *Kings* 1. 3. *Is there not a God in Iſrael, that you go to Beelzebub?* What? will not Prayer and Faith do, but muſt the Black Art be uſed againſt our Enemies?

It is likewiſe too common a thing in almoſt every Diſeaſe to ſeek an unlawful Medicine. Thus for the Ague, for the Tooth-ach, and for what not? a mumbling of ſome words muſt be made, or a Paper of ſome words muſt be worn. From what can the Efficacy of theſe words proceed, but from the Conſent and the Action of the Devils? The Witches have their Watch-words, which I liſt not to recite: upon thoſe Watch-words the Devils do their Commands. Theſe kinds of Spells are Watch-words to the Devils; and when a man has any Benefit by them, he cannot ſay as in *Pſal.* 103. 3.

Bleſs the Lord, O my ſoul, who healeth all thy diſeaſes: Man, Firſt leave off the name of a Chriſtian, before thou doſt thus make thy ſelf a Conjurer. I hope the Churches of the Lord Jeſus will not bear it, that any in their Communion, ſhould have this *Fellowſhip with the unfruitful works of darkneſs*. But this is not all; *Turn we yet again, and we ſhall ſee greater abominations.* For,

Secondly, There are ſome that make uſe of wicked Charms, for the finding of Secrets. The Lord hath told us, in *Deut.* 29. 29. *Secret things belong to God.* But theſe impious people muſt needs have a Taſte of them. They will ask the Devils to inform their minds, and reſolve their doubts. This is the Witchcraft of them, that with a Sieve, or a Key will go to diſcover how their loſt Goods are diſpoſed of. This is the Witchcraft of them that with Glaſſes and Baſons will go to diſcover how they ſhall be Related before they die. They are a ſort of VVitches that thus employ themſelves. And this is the VVitchcraft of the Judicial Aſtrologer. That Aſtrologer is a Couſin-German to a Conjurer. I think I know his Rules, and I am ſatisfied that his Judgment muſt at laſt be determined by his Impulſe, or it is not worth an hundredth part of what the ſilly Enquirer pays him for it: and from whom, from what ſhall that Impulſe come? Behold the Energy of Devils in it. It is likewiſe a ſort of Sorcery, for perſons to let their Bibles fall open, on purpoſe to determine what the ſtate of their Souls is, from the firſt word they light upon. And ſome among us, they ſay, are ſo extreamly ſinful, as to conſult one whom they count a Conjurer, when they would underſtand what they know not otherwiſe. 'Tis horrible, that in this Land of Uprightneſs there ſhould be any ſuch Prank of VVickedneſs. I do earneſtly teſtifie unto you, that theſe things are abominable: the voice of our God is, *O do them not, my ſoul hates them.* I do warn and charge you, Shun theſe execrable things, leſt you be left unto the

the furtheſt Witchcraft committed by the abhorred of the Lord.

2. Take heed that you do not wrongfully accuſe any other perſon, of this horrid and monſtruous evil. It is the Character of a Godly man, in *Pſal.* 15. 3. *He taketh not up a Reproach againſt his Neighbour.* What more dirty Reproach than that of Witchcraft can there be? Yet it is moſt readily caſt upon worthy perſons, when there is hardly a ſhadow of any reaſon for it. An ill look, or a croſs word will make a Witch with many people who may on more ground be counted ſo themſelves. There has been a fearful deal of Injury done in this way in this Town, to the good Name of the moſt credible perſons in it. Perſons of more Goodneſs and Eſteem than any of their calumnious Abuſers have been defamed for Witches about this Countrey, A Countrey full of lies. I beſeech you, Let all Back-biting, and all Evil-ſurmiſing be put away from among you: do not, on ſmall grounds Fly-blow the precious ointment of the good Name that thy Neighbour ſhould have. On the leaſt provocation, *I will never believe but ſuch an one is a Witch* ----- that is preſently the Sentence of ſome that might ſpeak more warily than ſo. Alas, thou mighteſt with as much Honeſty break open the Houſe, or take away the Purſe of thy Neighbour: His good Name is of more Account. They that indulge themſelves in this courſe of Evil-judging, are uſually pay'd home for it before they die; the juſt God ſues them in an Action of Defamation, and makes their Names to be up too, before they leave the world.

Wee'l ſuppoſe the moſt probable Preſumptions:

Suppoſe that a Perſon bewitched ſhould pretend to ſee the Apparition of ſuch and ſuch an one, yet this may be no infallible Argument of their being Naughty People. It ſeems poſſible that the Devils may ſo traduce the moſt Innocent, the moſt Praiſe-worthy. Why may not ſpiritual Devils, as well as

Devils Incarnat get leave to do it? There was at *Groton*, a while ſince, a very memorable Inſtance of ſuch a thing; and what ſhould hinder them that can imitate the Angels of Light, but that they may likewiſe perſonate the Children of Light, in their Deluſions.

2. To them that have been ſeduced into the Sin of Witchcraft. And under this Rank, there are two ſorts of perſons to be addreſſed unto.

Firſt, Let them that have been guilty of Implicit Witchcraft, now repent of their monſtruous and horrid evil in it. I fear that I ſpeak to ſome Scores, that may lay their hands on their mouths, and cry, Guilty, Guilty! before the Lord, in this particular. Let theſe now confeſs and bewail their own ſin in the ſight of God; and it was ſaid in *Hoſ.* 14. 8. *What have I any more to do with Idols?* Thus let them ſay, *What have I any more to do with Devils?* The things that you have done, have been payments of Reſpects unto Devils; and it becomes you to *abhor your ſelves in duſt and aſhes* for your Folly. The great and terrible God ſays of you, as in *Deut.* 32. 21. *They have provoked me to anger with their Vanities.* Let the things that did provock him to anger, now provock you to ſorrow. Retire this evening, and humble your ſelves very deeply, in that you have been ſo fooliſh and unwiſe. Lament all your Acquaintance with Hell; and let your Acquaintance with God be more. Let your Lamentations be more than ever your Divinations were.

Let them that have been guilty of Explicit Witchcraft, now alſo repent of their monſtruous and horrid evil in it. If any of you have (I hope none of you have) made an expreſs Contract with Devils, know that your promiſe is better broke than kept; it concerns you that you turn immediatly from the *Power of Satan unto God.* Albeit your ſin be beyond all Expreſſion or Conception heinous, yet it is not unpardonable. We read of *Manaſſeh* in 2 *Chron.* 33. 6. *He uſed Enchantments, and uſed Witchcraft, and dealt with a Familiar Spirit,*

Spirit, and wrought much Evil in the ſight of the Lord. But that great Wizzard found Mercy with God, upon his deep Humiliation for it: Such a boundleſs thing is the Grace of our God! the Prey of Devils, may become the Joy of Angels: The Confederats of Hell, may become the Inhabitants of Heaven, upon their ſincere turning unto God. A Witch may be penitent in this, and glorious in another World. There was one *Hartford* here, who did with much Brokenneſs of Heart owne her Witchcraft, and leave her Maſter, and expire depending on the free Grace of God in Chriſt, and on that word of his, *Come to me, ye that labour and are heavy laden, and I will give you reſt*; and on that, *There is a fountain open for ſin and for uncleanneſs.* Come then, Renunce the Slavery and Intereſt of the Devils, Renunce your mad League with them. Come and give up your ſelves unto the Lord Jeſus Chriſt, loathing your ſelves exceedingly for your ſo ſiding with the black enemies of his Throne. O come away from the doleful eſtate you are in. Come away from ſerving of the Devils that have enſnared your Souls. What wages have you from thoſe Helliſh Task-maſters? Alas you are here among the poor, and vile, and ragged Beggers upon Earth. When did Witchcraft ever make any perſon rich? And hereafter you muſt be Objects for the intollerable Inſolence and Cruelty of thoſe Cannibals, and be *broken ſore in the place of Dragons for evermore.* Betake your ſelves then to inſtant and conſtant Prayer, and unto your old filthy Rulers now ſay, *Depart from me, ye Evil Spirits, for I will keep the Commandments of God.* But we muſt now conclude with the Uſe of the third Propoſition.

And that may be a Caution to every one of us. This in ſhort, Since Rebellion is like Witchraft,

O let us not make light of any Rebellion againſt the Almighty GOD. Particularly,

Firſt, Let not a Courſe of Rebellion be followed by us. It is the Courſe of unregenerat men to be dayly doing

doing thoſe things, for which *the wrath of God comes upon the children of diſobedience.* When God requires, *Repent of Sin*, they do rebel and reply, *No, I have loved Idols, and after them I will go.* When God requires, *Believe on Chriſt*, they do rebel and reply, *No, I will not have this man to reign over me.* They rebel againſt all the Divine Commands of Love to God, or Love to Man. They rebel againſt all the Precepts of the Lord, which are to be eſteemed concerning all things to be right. And they love every falſe way. O conſider of this, ye ſtrangers to the new Birth; Conſider what you are doing, conſider where you are going every day. I would now ſay, alluding to that in *Dan.* 4. 27. *O ſoul, let my counſel be acceptable unto thee, and break off thy ſins.* You have been doing of Iniquity; O now ſay, *I will do ſo no more.*

Conſider, Firſt, There is a ſort of Witchcraft charg'd on you. You ſhall as undoubtedly periſh as any Witch in the world, except you reform. Can you imagine that an obſtinat Witch will have Admiſſion into the Kingdom of God? Behold, and be aſtoniſht, ye unrenewed ones; as impoſſible it is for you to ſee the Lord. It is ſaid in *Joh.* 3. 3. *Verily, verily, I ſay unto thee, except a man be born again, he cannot ſee the kingdom of God.* That *verily verily*, which like a *flaming Sword*, ſtands to keep the vileſt Witches out of Paradiſe, the ſame there is to keep every unbeliever out. The Lord ſaid unto ſome confident pretenders of old, *Ye are as* Æthiopians *unto me.* This doth God ſay unto all them that obey him not; this doth he ſay to every one of you that do not fear him and keep his Commandments; he ſaith, *Ye are as Witches unto me*; though thy Birth be of goodly or gentile Parents, tho' thy Parts and Gifts may be extraordinary, tho' thy Prayers may be twice a Week, and thy Alms enough to fill a Trumpet, yet become a new creature; otherwiſe *ye are as Witches unto me, ſaith the Lord.*

Conſider, Secondly, There is a ſort of Witchcraft come on you too. All that leave the way everlaſting, and take

take a way of wickedneſs, they are bewitched; a grievous Witchcraft has ſeiz'd upon them. The Apoſtle ſaid to ſome in *Gal.* 3. 1. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the Truth?* This may be an Expoſtulation us'd with all ungodly men; *O fooliſh Tranſgreſſors, who has bewitched you?* I'le tell you who: Not an Hag, but a Luſt has bewitched them. They that are bewitched, have a marvellous variety of calamity upon them. One while they can't ſee; that is thy caſe; Thou art wretched, but thou canſt not ſee it; Chriſt is lovely, but thou canſt not ſee him. One while they cannot hear; that is thy caſe; God calls, *Look unto me and be ſaved*; but thou heareſt nothing of it. Another while they can't ſtirr; that is thy caſe; The Lord Jeſus calls, *Come unto me*, but thou moveſt not. Sometimes they are as it were, cut and prickt, and diſtorted in their Limbs; the very ſame art thou in all the Faculties of thy ſoul. At other times they are pulled into the Fire, or into the Water, or thrown with violence upon the Ground; the like happens to thy unhappy ſoul; it is hurried thither, where the *fire is not quenched*; it is hurried thither where they *groan under the waters*; it is alſo made to *pant after the duſt of the earth.* The drunken man is bewitched with ſtrong drink; the unclean man is bewitcht with ſtrange Fleſh; the tongue of a Swearer is acted worſe than the tongue of a bewitcht man; the covetous man is hideouſly bewitcht with Bags and Lands.

O pity thine own ſoul; and *give no ſleep to thine eyes, nor ſlumber to thine eye-lids*, until thine immortal ſoul be deliver'd from thy natural ſtate. Let not Witchcraft it ſelf be a more frightful thing to thee, than thy own preſent Unregeneracy. *Turn ye, turn ye, why will ye die?*

Secondly, Let not an Act of Rebellion be allowed by us. When *Joſeph* was incited unto an Ill Act, he ſaid, in *Gen.* 39. 9. *How ſhall I do this wickedneſs, and ſin againſt God?* Thus, when we are urged unto any ill Act, Let us refuſe it ſo, *No, this is like Witchcraft, ſhall*

ſhall I by ſuch Wickedneſs make my ſelf as a Witch before the Lord?

Three things are be Recommended here.

Firſt, Arm your ſelves againſt all the Devices, with which the Devils would hook you into any Rebellion againſt the Lord. For Rebellion againſt God, there will be that clauſe in our Indictment, *They were moved by the Inſtigation of the Devil.* Now furniſh your ſelves with Armour to keep off the Dint of the Devils Inſtigations; in ſhort, *put on the whole Armour of God.* There is ſpecially a double Care that will be of great uſe in your Encounters.

Firſt, Uſe your Watch well. We read in *Eph. 6.* 11. about the Wiles of the Devil. When the Devil would engage us in a Rebellion, there are certain wily Methods by which he doth accompliſh it. He works more by Fraud than by Force; and there is a cryptick method by which he doth gain us over to himſelf. A crafty Sophiſter has a three-fold Method with which he prevails upon his Auditors; and ſuch the Method of the Devil is. Watch, firſt, againſt the deficient method of the Devil. The Devil will ſhow us the Sin without the Curſe, the Bait without the Hook: So he ſays *Eat the pleaſant Fruit*; but he ſays not, *Thou ſhalt die if thou do it.* The Devil will repreſent unto us the difficulty of a Duty, but conceal the recompence of it: So he ſays, *It's a hard thing to pray in ſecret every day*; but he ſays not, *Thy Father will reward thee.* And he will repreſent unto us the Excuſe of a Sin, but conceal the ill Shape of it: So he ſays, *Many others have done this and that*; but he ſays not, *God was provocked at it.* Theſe are Tricks to be watched againſt.

Watch, ſecondly, againſt the Redundant Method of the Devil. Sometimes the Devil will uſe a Digreſſion. He will ſeem to give over his Intent in one thing, but make ſure of his Intent in another. Such a Stratagem he uſes as what *Joſhua* took *Ai* withal; he retires, and ſo he conquers. He will make Haughtineſs and Securi-

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ty undo the ſoul, that he could not make of his party for *groſſer wickedneſs*. Sometimes the devil will uſe a *commoration*. He will dog a man, and bring Perſwaſion upon perſwaſion, as *Delilah* did with *Sampſon*; and like a cunning *Fencer*, he *repeats* blow after blow, till he ſmite home. Theſe are Dangers to be *watched* againſt.

Watch, Thirdly, againſt the *Inverting* Method of the Devil. One while the Devil will endeavour to carry us on from *Leſſer* ſins to *Greater* ſins. He will go to make our miſcarriages like *Elijah*'s cloud; at firſt as an *Handsbreadth*, but anon ſo as to hide the whole *Heaven* from us. So *Solomon* multiplies firſt *Horſes*, and afterward *worſe* things againſt the command of God. Another while, the Devil will decoy us from *lawful* things to *unlawful* things. Thus from a *Good husband*, a man ſhal grow a meer *Muck-worm*. Now and then alſo, the Devil will try to ſpoil Good works with Ill ends: Thus the Pride of *Jehu* ſhal be ſwell'd by the Zeal of *Jehu*. He will try to make our Duties Interfere; the general Calling ſhal be regarded in the ſeaſon of the particular, and the particular Calling ſhal be attended with the ſeaſon of the general. He will try to lead us from one Extream to another; We ſhal be exceſſively Merry, and ere long exceſſively Melancholly, if we hearken to him. O keep up your Watch. Well did the Apoſtle ſay, in 1. *Pet.* 5. 8. Be vigilant, *for the* Devil *as a roaring lion, ſeeketh whom he may devour.*

Secondly, Uſe your Sword well. This ſaid in *Eph.* 6. 17. *Take the* Sword *of the Spirit which is the* Word *of God.* The Devil cannot ſtand before the Brandiſhings of this *Two-edged Sword*. Our Saviour overcame the devil by making that Return, *It is written*, and *It is written*, againſt all his lewd attempts. Would he get you into any Rebellion? One *Text* well managed will make him fly before you. Would he have you be Unjuſt? Then anſwer, It is written, *The* unrighteous *ſhall not inherit the kingdom of God.* Would he have you be Unclean? Then anſwer, It is written, *God reſerves to be punniſhed, them that walk*

in uncleanneſs. Would he have you be immoderately Careful? Say then, It is written, *Caſt thy burden on the Lord.*

This *Warefare* is directly contrary to that *Witchcraft* which the Devils are daily driving or drawing us unto.

Secondly, Beware of that Rebellion againſt God particularly, which the Devils are moſt gratified withal. It is ſaid in *Eph.* 4. 40. *Grieve not the holy Spirit of God.* The Unclean Devils are pleaſed moſt with ſuch things as that Holy Spirit is moſt grieved with. Sometimes the Devils has been forced as it were, to diſcover their own Inclinations: through the mouths of Poſſeſſed perſons, they have declar'd what was very grateful to them. TheChildren that have been lately under a *diabolical Faſcination* in this Town, have given us diverſe Intimations, which we might make uſeful Obſervations on. I obſerved, that though they had much delight in Prayer when they were Well; yet when they were Ill, they could not endure it. The *Dæmons* would make them ſing, and roar, and ſtop their ears, and plague them, and at laſt lay them for Dead, if any Prayer were in the Room. Whence it may be inferred, That you who can go without Prayer from day to day, do juſt as the Devils would have you. The Devils have an horrible Rendezvous in that Family, in that Cloſet, where Prayer is not maintained. I obſerved, that though the Word of God were their Companion and Counſellor at other times, yet now they would fall into *Convulſions*, if one did but look into a BIBLE. Whence it may be ſuppos'd that you who Read not the Scripture, for the moſt part every day, do humour the Devils in it. The Devils are glad to ſee the *Bibles* that have Duſt upon them. I obſerved, that Hæretical, or Superſtitious, or Profane Books, might be peruſed by ſome of them, when ſerious and Orthodox Books would put out their Eyes. Whence it may be ſuggeſted, That you who converſe much with Ill Books, do as the Devils would: The Devils would willingly be where Jeſt-books, and Play-books, and Romances, and

Hæreſies

Hæreſies or Superſtitions are made a Library. I obſerved, that tho they were exemplary for Honeſty and Sobriety, yet now their Wiſhes to Steal and be Drunk, were frequently expreſſed; and ſometimes they were made very Drunk though no intoxicating Drink had been in the leaſt an occaſion of it. Whence it may be gathered, That the Drunkard has a Devil in him, the Stealer has a Devil in him. The Devils have ſport enough, when they ſee a man Reeling in the ſtreets; the Devils are the Comrades of them that go to Take what is none of their own. I obſerved, That though few in the place were ſo Diligent as they, nevertheleſs in their Fits they might not do any Work at all. Whence it may be concluded, That of Idleneſs comes no goodneſs. The Devils are the Play-mates of them that are Gaming when they ſhould be Working. An Idle perſon is a Prentice of a Devil. Theſe things have been Obſerved; and now let theſe Vices be Avoided. There is *Witchcraft* in them.

O that the Devils might be Out-ſhot in their own Bow, and that theſe Vices might be made Odious by their Affection for them.

Thirdly, Inſtead of Rebellion againſt God, let Obedience to God fill your lives. Make unto God that vow in *Pſal.* 116. 16. *O Lord, truely I am thy ſervant*, &c. And accordingly, *ſerve God with all obedience.* Yea, *often* ask your ſelves, *What ſervice may I do for God?* And let a reſpect of Obedience to God make even the Meaneſt of your Actions Honourable: even when you Eat and Drink, and Trade, and Viſit, and Recreate your ſelves, let there be ſome Obedience to God in it all. The Employments of a poor Carpenter or Shooemaker will hereby be rendered more Noble things than the Victories of an *Alexander* or a *Cæſar*. Not the Devils but the Angels will have a moſt intimate Fellowſhip with a man thus Obedient. Not Witchcraft, but rather Inſpiration will be in the Man who does this, and the Son of Man who layeth hold on it.

NOTAN-

SInce the Finiſhing of the *Hiſtory* which concerns *Goodwin*'s Children, there has been a very wonderful Attempt made (probably by *witchcraft*, on another Family in the Town) There is a poor Boy at this time under very terrible and amazing Circumſtances, which a *Repetition* of, with not much *Variation* from thoſe of the Children formerly Moleſted. The Perſon under vehement Suſpition to be the Authors of this Boy's Calamities, is one that was complain'd of by thoſe Children in their Fits. And accordingly one or two of thoſe Children has at this time ſome Renewal of their Afflictions alſo; which perhaps may be permitted by the Great God, not to diſſapoint our Expectations of their *Deliverance*, but for the *Detection* and the *Deſtruction* of more belonging to that helliſh Knot, that has not yet periſhed as others of the Crew has done, before the poor Prayers of them that *Hope in* GOD.

The *Book*-ſellers not being willing to ſtay the *Event* of theſe New Accidents, cauſe the *Bridles* here be taken off.

Appendix.

THere are one or two Paſſages in the firſt of our foregoing Hiſtories, which I foreſee (thoſe uſually no leſs Abſurd than angry *People*) the *Quakers*, will *come upon me with great wrath*, for my writing of: and the Incivilities lately ſhown to my Father, for a piece of one Chapter in his Book of *Remarkable Providences*, by one *Keith*, in a ſort of a thing newly publiſhed at *Penſilvania*, have made it neceſſary for me, not only to explain my ſelf, but to defend him, upon the occaſion that is now before me.

As for what I have related concerning the ſtrange liberty which the *Devils* gave unto *John Goodwin's* Children, to enjoy both the *Writings*, and the *Meetings* of the *Quakers*, when offers thereof were (if it may be too needleſly) made unto them. I need only acquaint the VVorld, that I ſhall produce good, legal, and ſufficient Evidence to Confirm what I do Affirm, whenever any man ſhall demand it of me: And that the Books with which the Tryal happened to be made, were more than one, and ſuch, as the *Quakers* give as general an Allowance to, as to their own *Primers* and their *Catechiſms*. But undoubtedly, the matchleſs Candour and Sweetneſs of the *Quakers* will inſpire them, with inclinations to give me ſome of their publick Thanks for the notice I have taken of them; and in the mean time I muſt let my Neighbours underſtand, what ridiculous, as well as odious Calumnies, the *Quakers* have beſtowed upon my abſent Father, for his being an Hiſtorian (if they think) unto their prejudice.

One would think, That if an Hiſtorian did but ſecure his *Veracity* from being Impeached, moſt of his other Faults were pardonable; and ſo truly they would be accounted by any, beſides *Quakers*, who are a people *by themſelves*. But my Father had publiſhed a Book, entituled *Illuſtrious Providences*; in one part of which, he has a Narrative of ſeveral very marvellous Occurrences, that certain deluded and poſſeſſed *Quakers*, in this

this Countrey were concerned in. The Matter of Fact never could be disputed; yet one *Keith* a Quaker, who had been compassing Sea and Land to make Prose-lytes, visits *New-Eng.* in his Progress, where meeting with small Applause, and less Success, in stead of Converts, he picks up what Quarrels our Countrey could afford him, and among the rest, this Book of *Provi-dences.* At his Return to *Pensilvania*, he blesses the *World* with a little Volumn of Heresies and Blasphemies against the Protestant Religion, the principle Articles whereof, he endeavours to undermine, with some further Improvements of Nonsense, than the Abilities of the *Quakers* had heretofore helped them to: but, though 'tis almost pity, that any Eagle (pardon the Comparison. he himself calls us *Night birds*) should lose his time, by attending the Motions of such a Fly; yet I suppose, he will not be long without the Castiga-tions of a full, though short Answer, to the Impertinencies with which he has been craftily Assaying to spoil our Vines. He entitles his Harrangues, *The Church-es in* New-England *brought to the Test*; and it might be expected, that one so willing to be a Servant of those Churches as *Increase Mather*, would not escape the Vengeance of those, whom these Churches are an Eye-sore unto. Accordingly, the Title Page of his Discourses, (for truly Reader, he will not now give us a *Silent Meeting*) promises to us, *An Answer to the gross Abuses, Lyes, and Slanders of* Increase Mather, which he afterwards detects, just as one of his Predecessors, after a Conversation with *Horseheads*, Trampled upon *Plato's* pride; while he cannot Instance in any one Abuse, Lye, or Slander of *Increase Mather*, without committing more than a few himself. However, he is pleas'd to say, when he comes to talk. Let any of his Kindred answer for him in his absence; and because I am somewhat a Kin to the said *Increase Mather*, whom the Animadversions of this *Keith*, have made such an Assault upon, that were I more dumb than the Son of *Croesus* himself,

himſelf, yet I muſt have ſpoken at the Provocation, I
me willing to ſatisfie our little Authour ſo far, as to
Anſwer theſe three things upon him: Yet I would ſo
far obſerve one of *Solomon*'s Rules in my Anſwer, as not
to uſe upon him ſome Terms of his Art, which as a *Spe-*
cimen of his Breeding, he beſtows upon *Increaſe Mather*;
but offer a few juſt Reflections on this New Apoſtle (no
doubt a Succeſſor to one of the old ones) unto the
World.

First. He charges my abſent Father with groſs Abuſes,
Lyes, and Slanders; and yet he denies not the
Truth of the Stories, the Relation of which, flings
him into this foaming Rage. He charges him, juſt
as laſt year he did the reſt of the Miniſters of *Boſton*.
He ſent us a written Challenge, which begins. *I be-*
ing well aſſured by the Spirit of God, that the Doctrine
we preach to the People is falſe ——— and he then
reckons up Twelve Articles (he ſays) of our Doctrine,
the Twelfth of which, is directly contrary to what we
Aſſert, and Maintain and Preach every day. This
was his Inſpiration then! And ſuch is his Narration
now. *Increaſe Mather* Penns Truths, and yet it ſeems
writes Lyes. But where is *Increaſe Mather*'s Crime?
Why, our Animadvertor tells us, *J. M relates theſe*
Stories, on purpoſe to Abuſe the honeſt and ſober people called
Quakers, *without making any diſtinction* ——— But
what Mettal is this Man's forehead made of? Read-
er, you ſhall find my Fathers Introduction to his Hiſto-
ries to be, *All wiſe men that are acquainted therewith ob-*
ſerve the blaſting rebukes of Heaven upon the late Singing
and Dancing Quakers. And his Inference from them is,
That *the Quakers are ſome of them undoubtedly poſſeſſed with*
evil ſpirits; and his Concluſion is, *We may by this, judge*
whoſe ſervants the ſinging Quakers *are*. Behold how care-
fully he has Repeated the very Diſtinction, which this
waſpiſh man complains at the Omiſſion of! Beſides, he
had no need of making any Diſtinction at all. That the

Quakers

Quakers fall out among themſelves, is but a natural Conſequence of their Tempers and Errors, which cannot be otherwiſe than Incoherent; and ſometimes their Credit forces them to Explode in one another, what they (wiſh they could but) cannot Excuſe. Though it ſeems if a Woman dreſs her ſelf like a Devil, and fright ſome other Sex almoſt out of their Lives on a Lords Day, in one of our biggeſt Aſſemblies, *G. K.* can here canonize her for a Saint. *Caſe*'s Crew are ſubſtantially of the ſame Drove with *Keith*'s Crew; both Mad, though with ſome variety of Application in their Phrenſies. What if thoſe Ranters, and theſe *Quakers* be ſhaken together in a Bag? 'Tis a more allowable Method of torting, that of this G. K's, who would make us a Crew of Ranters, becauſe we hold, *That God hath foreordained infallibly, and unchangeably, whatever comes to paſs*. And whereas our Anſwerer tells us, that when thoſe horrid Monſters were whipt at *Plimouth*, for their wonderful hideous Deviliſm, *Some of the honeſt people called* Quakers, *openly declared before the people, that the* Quakers *did not at all own them to be of their Society*. I am to ask him, who of this honeſt People then it was, That then declared them to be *the dear Children of God*? But Reader, pray obſerve, Though he will not leave Urging, that for a *Quaker* to be poſſeſſed, is no more than for a *Presbyterian* or *Independent* ſo to be; There is difference enough, where our notable Diſputant could contrive a Parallel; becauſe a Poſſeſſion by evil Spirits, may befal one of our Communion. What then? The Poſſeſſion does not move any to be of that Communion: we ſee the contrary. But the Stories Recorded by my Father (plainly enough) demonſtrat, that Diabolical poſſeſſion, was the thing which did diſpoſe and encline men unto Quak-riſm; their Quakeriſm was the proper effect of the *Poſſeſſion*; and not an unconcerned Conſequent. 'Tis our Logicians Fault here, that he cavils without making any Diſtinction;

if

if he would have pleaſed to diſtinguiſh a little, he might have ſpared the pains of his tedious Excurſion, about charging the innocent with the Crimes of the guilty. But from ſuch a *G. K.* what better dealing might have been look'd for?

Secondly, I think, I may rather charge this *G. K.* with groſs Abuſes, Lies and Slanders, by him offer'd unto that *Increaſe Mather* whom he ſhows himſelf ſo much (beyond the cure of *Hellebore*) enflamed at. *He ſays*, Increaſe Mather *hath ſhew'd his Raſhneſs and Folly in ſome other Paſſages of his Life, if not Malice, that hath occaſion'd him for ſome time abſcond, and depart from the place where he preached at* Boſton. I am ſorry that this man obliges me to trouble the World with Stories about ſuch Domeſtick and Perſonal Matters as theſe are. For me to Commend my yet living Father, would perhaps be counted an Indecency. But if I ſhould not now Defend him from ſuch unhandſome Imputations, I were worſe than the worſt of the Sons of *Noah*, and it muſt be a greater Malice than what *G. K.* ever pretended to diſcover in *Increaſe Mather*, that ſhall Criminat my Vindication of an abſent and a wronged Parent. My Readers Patience muſt then permit me to tell him, that all *New-England* well knows, That *Increaſe Mather* never departed from hence, through any Raſhneſs or Folly of his own, but through the Malice of unreaſonable men. Our Charter being unjuſtly Vacated (which even *G. K.* reckons among the Judgments of God upon us) the Government of this Territory was fallen into the hands of men that immediatly took all ſorts of meaſures to make us miſerable. A knot of people, that had no deſign but to enrich themſelves on the ruines of this flouriſhing Plantation, were placed over us, and our Land Strangers devoured in our preſence. The ſight of our Calamities made my Father willing to undertake a Voyage unto *England*, for no other cauſe but meerly to endeavour the Service of his afflicted Country; and not a few among the principal Gentlemen of the place, did both Adviſe and Aſſiſt his Undertaking. His Intent

in going he did not publiſh, but his Intent of Going he did; and he had no ſooner done it, but one *Randolph*, the late Secretary, whom (like a Scavenger) our late Oppreſſors chiefly uſed in their more dirty Buſineſſes, gave Trouble unto him to obſtruct and prevent his Voyage. The Circumſtances of it were theſe: This *Randolph* ſome time ſince, carried unto Sir *Lionel Jenkins*, a Letter which he aſſur'd him was Mr. *Mather*'s; Though the Letter was a moſt Villanous Forgery, filled with Treaſon and Madneſs in the Exaltation of it, and never was one line of it written by my Father. The Letter-Forger had ſo fooliſhly drawn it up, That *Randolph* could not get the Blood of the Gentleman, whom he (after his manner, that is) falſly charged with being the Author of it, yet care was taken thereby to blaſt his Name: The Obſervator, (whom one calls the Father of Lies) here became Nurſe, and Printed it, with not a few ſcurrilous Obſervations on it. So that in all the Taverns and Coffee-houſes throughout three Kingdoms, this innocent Perſon was made a Ridicule, and *Barbados* too, with other of the Lee-ward Iſlands, took this opportunity to ſpit their Venom on one who had never done any thing to deſerve it, but by being (in the account of ſome that are both) ſomewhat of a Learned and Honeſt man. My Father to Vindicat himſelf, while our old Government yet laſted, wrote a Letter to Mr. *Dudley*, who had from *White-Hall*, Received a Copy of that bloody Forgery; and in this Vindication, he intimats that ſeveral ſhrowd things would make him ſuſpect *Randolph* himſelf to be the Director of it. It was evident unto him, That the whole Forgery was contrived for *Randolph*'s advantage; 'tis almoſt all of him and for him; but could any rational man imagine, that he was then wholly a Stranger to it? Beſide there were in it ſeveral other Expreſſions, which ('twas then thought) no man in his Wits can dream that any without him ſhould have. But *Randolph* upon his Arrival here with our New Government getting a Copy of my Fathers Vinnication, does after ſo many months now ſue him in an *Action of Defamation*, to Embaraſs the Affairs he had before him. The Jury which conſiſted partly of Church of *E.* Gentle-
man.

men, Found for my Father againſt the Plaintiffe. And yet juſt within a Week or two before his Voyage, *Randolph* renewed his Action; his Abetters reſolving (as I am credibly informed) That having laid the Arreſt upon him, they would have ſecur'd his perſon in the Goal, as the worſt of Traitors; for what *Illegality* would they ſtick at? He happily underſtanding, what they would be at, by the counſel of his Friends withdrew, for about a Week; and then, tho' both by Day and Night, both by Land and Sea, the late Spirits among us way laid him, God carried him ſafely thro them all; and when he came to *Witchall*, what Favours the Greateſt Men in the Kingdom have heap'd upon him, 'tis not Proper for me to tell. Whereas our Caviller now ſays, *It wants to be inſert in his Book, that what hath befallen him of late, is a Remarkable Judgment of God upon him, for his Injuſtice to the Quakers.* I join iſſue with him, and beg the Reader to inſert it, if he be owner of that harmleſs Book. Reader, inaſmuch as none of *Increaſe Mathers* enemies were able to attain their ends upon him; and inaſmuch as this *Inexterſe Mather* has in his whole Negotiation for *New-England*, been favoured by the merciful God, beyond the imagination of our fondeſt hopes; pray count it, *A Remarkable Judgment of God upon him, for his Injuſtice to the Quakers.* This *G. K.* has this Book of his bound up in Canvas; becauſe I ſuppoſe, like one of the Witneſſes, he would Propheſie in Sackcloth. I confeſs, *Fire proceeds out of his mouth*; but it is another ſort of Fire than that which our Lords Witneſſes are us'd unto; and there is one ſmall Qualification of a Witneſs which you ſee he wants, that is, Truth; the Contents of his Books requires ſome other Covers for them, *ne perpluat.*

Thirdly, Not *Increaſe Mather* alone, but all *New-England*, eſpecially the Shepherds of the Churches here, muſt through the Lycanthropy of this man, be Barked at. One while his falſe Hiſtories miſrepreſent us to the World; and he raiſes diſmal Tragedies upon the Perſecution which his Friends here have met withal. For my own part, I have long wiſhed, That the Civil Magiſtrat would never inflict a Civil Penalty, on an Heretick; until Humane Society receive ſuch a Diſturbance from him, as in one or mine, or any other perſwaſion were intollerable. Yet there is more, far more to be ſaid for the Juſtification of our ancient Severities on two or three Quakers here, than the World has yet been acquainted with. *Oliver Cromwel* himſelf, whoſe Toleratſon of Sectaries was notorious enough, yet would ſpeak in the Juſtification of what was here done to them. Since our *Jeruſalem* was come to ſuch a Conſiſtence, that *the going up of every Fox would not break down our ſtone wall.* who ever meddled with them? And ſince that, Though a Quaker-woman came (as ſometimes they have) ſtark naked, into ſome of our Solemn Aſſemblies, declaring her ſelf to be a Sign; yet the Fruit has not been thoughs fit to be Hang'd up: but the Generality of the people are enough, and always were, averſe to the inflicting of Sæcular Punishments on theſe doting Hereticks. Indeed a Grave Magiſtrat once ('tis ſaid) propounded unto the General Court at *Plimouth*,

a Law

a Law that every *Quakes might have his head shaved*; because they wer distracted, and this would both shame and cure them. I believe this is all the Law that ever will be offered for the Suppressing of them here; by long experience, we find, *They perish by being let alone.* But whereas he twits the Ministers here, for their Accepting of Maintainance, with *goods unjustly taken from the true owners*; I may inform the World, the Ministers here are of another Spirit than so; their voluntary Poverty and transcendent Self-Denial, has scarce its parallel in the Christian World. If any Maintainance extorted from Quakers hath ever been paid unto them, I am confident it was without their knowledge or consent. The chief Complaints of this kind are in *Plimouth* Colony; but let the Reader consider, That the Grants of Lands there made by the Court, have still been with an Express Condition and *Proviso*, that the allowed Ministry be therewith supported. Quakers come and Accept and Improve these Grants, and then refuse the Duty annexed thereunto. Let all mankind judge whether they might not justly be compell'd unto the payment of it? yet how rarely was it ever done? *G. K's. Barnstable* Story is (I hear) a Romance of the same piece with the rest. But we must be terrified with his false Prophecies too. He pretends to Inspiration and foretells *the utter Removing, Undoing, and Destroying of all our Babylonish Buildings*; that is, our Churches: and he adds, *The time hastens, and blessed shall he be who receiveth the Warning*; and some Pages after he predicts, that *In due time our Meeting-Houses shall no more receive us into them.* Ay, no doubt of it, *in due time*! But, I pray Friend *George*, when is this due time to be? Our late Persecutors, who did last year admit thee to so much familiarity with them, did not so wisely to let thee know what they were driving at, for it seems thou art a Blab of thy tongue. When thy privat Conversation with them, as vvell as their publick Administration here, gave thee cause to guess, That our Churches vvere quickly to be overturned, and our Meeting-Houses made too hot for us, 'tvvas easie to Prognosticat much more than this; I'le assure thee, 'tvvas not for this that I put thee into my Book of Witchcrafts, there vvas no Witchcraft in it: but some late things have a little altered our *Omens*. I humbly beg of God, that he vvould *requite us good for this Cursing this day*; and that the malicious Vaticinations of men that hate the Truths and Ways, may rather help to procure for us those happy Revolutions, which may cause our enemies to be found Liars unto us. I do also entreat the Reader, that he would not mis-interpret my approaches (if I have made any) towards Levity in my Treating of the *Adversary standing at my Fathers right hand to resist him*; 'Tis almost impossible to look upon the Generality of Quakers, without applying to them the Humour which a Gentleman long since thought proper for the creature, contrived on purpose, to be made merry with. I shall only add, That *George Keith* has given sufficient cause why his own Sect should be ashamed of him, if Shame were compatible to such a perfect People. But as he thinks my Father wants *The true eye opened in him*, so I suppose he will tell me, *That I am in the dark*; and therefore it is time for me to [illegible] *Nigh.* I am not willing to contend any further with him, For

Hac scio pro certo, quanas cum stercore certo
[illegible] semper ego macular.

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